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POETRY.

For the Churchman.

ONE BY ONE LOVE'S LINKS ARE BROKEN.

"One by one the objects of our affection depart from us.——Thou glorious Spirit-land! O, that I could behold thee as thou art,—the region of life, and light, and love, and the dwelling-place of those beloved ones, whose being has flowed onward like a silver-clear stream into the solemn sounding main, into the ocean of Eternity!"
Hyperion.

One by one love's links are broken,
One by one our friends depart,
Voices that have kindly spoken,
Heart which throbbed to kindred heart.

Gentle tones with ours that blended
At the holy hour of prayer,
Lips from which Te Deum ascended,
We ask for these, and find them—where?

Some are resting in the ocean,
Hidden 'mid its secrets deep,
Heedless of its wild commotion,
Sleeping there a dreamless sleep.

Some have wandered o'er the billow,
Prayers nor tears their lives could save,
Deep their rest beneath the willow,
In a far-off churchyard grave.

And some are near us calmly lying,
Our love-words cannot break their sleep,
No answer comes but wild winds sighing
Through the grass o'er which we weep.

List we for the heart-warm greeting
Loved and prized in days gone by?
Look we for fond glances meeting
Ours from out the soul-lit eye?

Ask we for the joyous beaming
Of the smiles that radiant shone
Round us in our youthful dreaming?
Ask for *these?*—where are they?—gone!

Like the fresh and dewy sweetness
Of the summer's balmy flowers,
Such the fragrance, such the fleetness,
Of those blessed dreams of ours.

Ah, not here, not here our dwelling
In this changing world of time,
Thanks to God! all change is telling
Of a holier, happier clime.

Thanks to God! this parting, paining,
Weans the heart from earthly ties,
Life's night of sorrow darkly waning,
Will break in morn beyond the skies!

Weep not over hopes departed,
Seek not here the scattered band,
Soul of mine, rouse up, look forward
To the glorious Spirit-land!

J. C.

From Delany's Revelation Examined.

CONCERNING SOME DIFFICULTIES AND OBJECTIONS THAT LIE AGAINST THE MOSAIC ACCOUNT OF THE FALL.

I come now to consider some difficulties which yet lie against my explication of this sentence, as pronounced upon Satan under the image of the serpent.

And the first difficulty is this:

Why God punished the evil spirit, under the figure of the serpent?

That it was necessary, in the wisdom of God, to punish the author of evil at this time, and in the presence of Adam and Eve, is evident; otherwise they might have been led into a most dangerous and destructive error: they might have imagined that there was some principle of evil in the world, some powerful malignant spirit independent of God, and capable of controlling his will:* and therefore there was a necessity that God should exert such a power over this evil spirit, in the presence of Adam and Eve, as might convince them, that he was subject to the almighty power of their Maker; and severely accountable to him, for all the mischief he wrought in the world; as might convince them, in the style of the prophet, that *he was God, and that there was none else; that he was God, and there was none like him, saying, My counsel shall stand, and I will do all my pleasure.* And what could be a clearer proof of this, than subduing that evil spirit, in that very brutal disguise, which he had put on, the better to accomplish his malice against God and his creatures; than to let them see, that he was not so much as able to defend the poor creature, whose carcase he had usurped, from immediate infamy; nor dared so much as to open his mouth either in vindication of his own conduct, or mitigation of his sentence? He vaunted that Adam and Eve should be as gods by eating the forbidden fruit; and he is himself debased below the natural condition of a brute, by the villany of that vaunt.

Now, (not to insist on the sentence passed upon the principal himself on this occasion,) it is evident that an uncontrolled punishment of the accomplices in guilt, in the presence of the principal, plainly proves a power over the principal; and the nature of the proceeding must suppose the chief criminal present, when sentence was passed.*

The same thing is also evident from the tenor of the sentence, expressly directed to him, *i. e.*, directed against the serpent, as an intelligent criminal. Nor will the malignity of his nature suffer us so much as to suspect that he would attempt to retire, before he was surprised in his guilt by God: for that would infallibly suggest to him to stay, and enjoy the fruits of his triumph to the full. Or, if we suspect that his malignity would not detain him, his curiosity certainly would. Nay, there was a necessity, in point of real information, that he should stay: for, in truth, it was impossible otherwise for him to know what evil effects the forbidden fruit would have upon that unhappy pair: for this, nothing but God, who made that and them, could know, without experiment and observation. Nay, there is reason to believe that he expected they would die that very day, from those words of God to them, *In the day ye eat thereof ye shall surely die:* and this seems to have been his chief aim, in deluding them to eat that fruit: the utter destruction of that species, for whom God had created a world, was a scheme of evil worthy his highest malignity; and, therefore, there is not the least doubt of his waiting there, with the utmost impatience, to see the success of his device. Or, if we could suppose him fled, how easy was it for an all-powerful, omnipresent Being, to bring him back to the place of his punishment! And when he was there, the wisdom of God would naturally engage him to arrest him there, in such a manner as to leave Adam and Eve fully satisfied, that he heard and felt the vengeance denounced against him; which it was easy for God to do, and which doubtless he did.

And as to his being punished under the figure of a serpent, we know that a spirit cannot be punished, to human eyes, otherwise than under some sensible appearance; and what other sensible appearance could have any relation to him, or his crime? And besides, what could be a more proper humiliation of his pride, than to punish him under that (now debased) brutal form, in which he perpetrated the guilt? Suppose a prince surprised a malignant subject of the first quality, plotting rebellion against him, in some obscure and infamous disguise: may we not imagine that it would greatly add to his mortification, to be executed in all the infamy of that character he had taken upon him? and yet the mortification must be infinitely stronger in the present case. To have the proudest spirit of heaven degraded down to the infamy of a brute! Nay, to have that very brute degraded far below his own natural character, sunk into the very lowest and vilest condition of brutality, in order to sink his inmate yet lower! To have the proudest spirit of heaven, known by no other name among men and angels, to all eternity, than that of a vile serpent; nor distinguished for any other talents, than such as characterize that basest of brutes, to the whole world; deceit, treachery, malignity, and enmity to every thing good and excellent! "O Lucifer, son of the morning, how art thou fallen from heaven! How art thou cut down to the ground! Thou that saidest in thy heart, I will ascend unto heaven, I will exalt my throne above the stars of God, I will ascend above the heights of the clouds, I will be like to the Most High, yet art thou brought down to hell."

The next question that comes to be examined is this:

Why the serpent was punished, being incapable of guilt?

In answer to this, I must own it is to me a most shocking and presumptuous inquiry, to ask why God disposes or determines of his creatures, in this or that manner! Is it not enough for us to know, that the purity and perfection of his nature will not suffer him to act otherwise than by the direction of infinite wisdom, under the influence of infinite goodness? Cannot he, who gave being, and beauty, and excellence to his creatures, resume them all, when, and as often as he thinks fit? and shall we say unto God, *What dost Thou?* But forasmuch as questions of this kind are often asked from a seeming concern for the honor of God, and therefore have some claim to our regard on that score; let it be sufficient to tell all such inquirers, that God created the brute world for his own glory, and the good of man; *i. e.*, for the manifestation of his infinite wisdom and goodness, in providing so amply and so admirably for the human happiness; and that his wisdom, as well as goodness, to the brute world, is yet farther manifested, in submitting them to the dominion of man; as might easily be made appear; and as for their outward splendor, inasmuch as it appears to be of no consequence to themselves, it is not easy to conceive why Infinite Wisdom poured it upon them in such variety and profusion, unless to entertain the curiosity and the wonder of that active and inquisitive spirit, wherewith he hath endowed this lord of the nether world. That his curiosity should, even in its weakness, lead him in every research, to adore his Almighty Maker, with higher degrees of admiration and reverence. And, therefore, should these outward perfections, by any unhappy accident, become so far liable to be abused, as to defeat the very ends for which they were bestowed: must not the same goodness take them away, for the very same reasons for which he bestowed them? And this, according to the tenor of Moses' account, is the very case of the serpent in the point before us. When Satan had seduced man to sin against his Maker, by the abuse of those very perfections, in one of his creatures, which should naturally have inflamed his adoration into higher acts of praise and thanksgiving; the power and wisdom of God were many ways concerned to impair that excellence, which was so abused.

1. The power and majesty of God were concerned, (as I before showed,) in letting Adam and Eve see, that the wicked spirit who had employed the serpent's organs to their hurt, was not able to defend his own instrument from immediate disgrace: His wisdom also demanded some signal mark of vengeance against the instrument of evil: in manifestation of his invincible abhorrence of guilt. (So the beast that has been abused to uncleanness, under the law, was to perish; and the very gold which composed that calf that seduced Israel to sin, was to be dispersed and mixed with common dust.) And who will say, that the vindication of God's authority, and the steady, unalterable manifestation of his irreconcilable enmity to evil, are not of infinitely more value than the beauty, or even the being, of the highest and noblest of his creatures? Nor can it be pretended that there is the least shadow of injustice in the case; it being a known maxim, that there can be no injury where there is no right: And what other right has any creature to being or excellence of any kind, but the will of his Maker? Besides, it cannot be supposed there was any hardship to the creature, in the curse now denounced; for what we call a worse condition in the creatures, must arise from a contraction of life; a diminution of happiness, a diminution of outward splendor and perfection, or some accession of real misery. As to the two first, it is evident, that if brutes are supposed to be created in that state, and with that degree of happiness in which we now see them, we can make no reasonable objection to the Divine Goodness on that account; and certainly it is no more an imputation upon the Divine Goodness to reduce them to this state, than it would have been to have created them in it: For, as brutes have no anticipation of death, nor a capacity of reflecting and comparing, it is evident that a diminution of happiness, which implies no degree of misery, can be no evil. A less good, is indeed comparatively evil; but then this idea of evil arises entirely from comparison: And, therefore, where there is no comparison, there certainly can be no *ratio* of evil; and where there is no evil, there can be no injury.

As to the third point, it is evident that all outward perfections of the creatures, with all such qualities as may make them more amiable and useful to man, were bestowed solely for the sake of man. Nor can brutes be reasonably supposed to have an idea of them; nor would the ends of their being (with regard to themselves) be any way defeated by a diminution of them. God made this earth and all the creatures amiable and excellent, to make the world a scene of greater happiness to a creature that was to continue in it: but when sin introduced death, he cursed the earth and the creatures by a diminution of excellence; to make the world less desirable to a creature who was so soon to leave it. Now a diminution of outward excellence, or other qualities that might make the creatures more useful and amiable to man, by no means infers a diminution of real happiness; and much less an accession of real misery; which the goodness of God will not suffer us to suspect him capable of inflicting upon an innocent creature. The sentence denounced against him (the serpent) does indeed affect his form and food; but not his subtilty, nor perhaps his strength: or, say it affected his strength as well as form, it is evident, that the wisdom of God is in this case beyond all comparison better manifested, in the ample support of apparent incapacity and imperfection. For example, if God hath deprived the serpent of feet to carry him to a due search of the necessities of life, surely he hath abundantly compensated that defect, by feeding him to the full at his ease; as it is notorious, that even the birds of the air fly into his very mouth to feed him. And it is perhaps for no other reason, that God Almighty hath permitted many of these creatures to grow to an enormous bulk, through the course of many succeeding centuries, but that men might bear witness to the extraordinary, and, to us, miraculous support of this seemingly imperfect animal, from generation to generation. As we are told, there was a serpent in Africa, in the time of the first Carthaginian war, of such an enormous strength and size, as gave Regulus and his army work enough to subdue him, with their engines of war; (as we are also told of many others): And if, after this, you suppose the serpent's strength diminished, at least it must be allowed that this diminution was not more than was absolutely necessary.

Moses tells us in the 3d chapter of Genesis, That *the serpent was more subtile than any beast of the field which the Lord God had made.* And naturalists assure us, that his subtilty enables him to contend with the strength of the elephant, and to conquer it; others tell us, that the serpent has a fascination in his eyes, and bewitches the creatures to their destruction. And what does all this mean, but that he has a subtilty in tempting and seducing, which exceeds, not only the capacity, but the comprehension of the most accurate observers of mankind?

If God, then, hath impaired the serpent to all appearance, and yet left him wherewithal to supply all the demands of nature, in a most extraordinary and most amazing manner, is it possible to imagine a greater demonstration either of the wisdom of God, or the truth of the Mosaic history, than this? The serpent is impaired, and yet he is a match for armies; he is reduced to all the imperfection of a worm, and yet he is able to support himself in a state of enmity with the whole world.

But farther yet; another reason why the serpent was impaired in his outward perfections, was, that this instrument of Satan might carry less temptation; when God, in his infinite wisdom, foresaw that Satan would, more than once, abuse this very creature to the same wicked purposes; as it is notorious that there is scarce a nation under heaven which he hath not seduced, at sundry times, to the grossest and vilest idolatry, (even the idolatry of his own hellish worship,) in the figure and under the semblance of serpents of all kinds.

Could any thing then, be more wise, or more beneficent in Almighty God, than to deface that excellence in the serpent's form, which he knew would be a temptation to idolatrous worship; and at the same time to inspire mankind with a strong enmity to him, not only to withhold, but to deter them from delusion; when he yet knew, that in spite of all these disadvantages, and this antipathy, many of them would be seduced by their adversary to pay him divine adoration, under that very appearance? Now this fact being admitted, what conduct could better become the wisdom and the goodness of God, than cursing this creature in so eminent a manner, above all other beasts of the field, as Moses assures us he did?

And here I cannot help putting this plain question to our adversaries: Do they know, that mankind have been so often deluded, in so many ages and regions of the world, to pay divine adoration to serpents? If they do not know this, they are so far from being in a condition to insult the ignorance of believers, that their own ignorance is indeed lamentable; and if they do know it, will they yet dare to deride us, for believing that Eve mistook one of that species for a reasonable creature, when so many millions of her sons and daughters have not only mistaken, but adored an infinity of them as divine? In a word, if they do not know this, they are the most pitiable, in point of ignorance, of any sect that ever pretended to a superiority of light and learning; and if they do know it, they are at once the most shameless and most abandoned of the sons of Adam. Let infidels choose which side of this dilemma they like best.

But here it may be objected, *That other creatures were worshipped as well as the serpent.*

I answer, That other creatures were also cursed, as well as the serpent; but as God, in his infinite wisdom, foresaw that men would be more deluded to the worship of the serpent, than to that of any other creature, as in fact they were: therefore did he curse the serpent above any other creature.

Again; if it be asked, *Why the tempter chose the body of the serpent preferably to that of any other creature?*

I answer, Because he was more subtil, and probably more excellent in his make; and his aspect more resembling the human: as some of that species are said to have at this day. Now, these advantages seemed to imply superior perfection: and superior perfection made the gradation from brute to rational more credible; and consequently, the true tempter was better hid; whereas, had he assumed the disguise of an ass or a dove, (which a late very ingenious writer thinks had been fitter engines for Satan,) the gradation had been much more prodigious; and, of consequence, much more liable to suspicion and distrust.

Add to this, That no finite being can actuate any creature beyond what the fitness and capacity of his organs will admit: and, therefore, the natural subtilty of the serpent, and perhaps, the pliableness and forkiness of his tongue, (which we know enables other creatures to pronounce articulate sounds,) added to the advantages of his form, made him the fittest instrument of delusion that can be imagined.

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* See Dr. Sherlock's discourses of prophecy.

* In all probability the evil spirit who deluded Eve, was at this time as intimately present, and as really punished in the organs of the serpent, as the human soul in the organs of this body we bear about us.

COMMUNICATIONS.

For the Churchman.

Rev. and dear Sir,—The following life of Origen, was originally prepared, as an addition to an intended reprint of "The Men of Old," a work anonymously issued some years ago. It may not have been drawn up with the same anxious collation of early evidence, as was bestowed upon the biographies contained in that little volume; but, where I have not seen with my own eyes, I have thought no scorn to borrow the stronger lenses of Huetius and Alexander of the Romish, and of Cave of our own Church, and of Mosheim, (De Rebus,) not the least accurate among continental scholars. With such preparation, and unconscious of any omission of Origen's either acts or opinions, I venture to offer his life, a contribution to your own pages, which I have so long experienced as sound in faith, masculine in thought, elevated in piety, and solid in erudition.

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THE LIFE OF ORIGEN, CATECHIST AND PRIEST OF ALEXANDRIA.

Origen, for his incredible labors in the cause of literature and religion, called the Brass-bowelled and Adamantine, was born at Alexandria, in the year of our Lord 186. He was the son of Christian parents, and from his infancy was instructed in the Holy Scriptures.* It was the daily custom of his father, to cause him to commit to memory some passages of the sacred volume, whose more hidden and spiritual sense it was his delight at that early age to investigate. This anxiety of the boy, while it astonished, was the delight of his pious parent, who was wont to kiss the naked bosom of Origen, as he slept, with praise to God for the blessing of such a son, and that that bosom was the depository of so much divine truth. At an early age he became the disciple of Clemens Alexandrinus, and subsequently of Ammonius, the most skilful of his time in the philosophy of Plato.

His father having obtained the crown of martyrdom during the persecution of Severus, Origen, in his seventeenth year, was reduced to great pecuniary need. For some time, he was assisted by a rich and liberal matron of Alexandria. But, whether from reluctance to live on terms of intimacy with Paul, a certain heretic, who had his abode under her roof, and with whom Origen, agreeably to a canon of the Church, refused to join in prayer, or whether esteeming it unbecoming to be dependent on another's bounty, he opened a school for grammar, and from its results was able to support his mother and his six younger brothers. Having reached his eighteenth year, his proficiency was so acknowledged, as to place him at the head of the catechetical school which had been for some time established at Alexandria.† To this school, where he filled with honor the place of his master Clement, many, and of note from even among the Gentiles, resorted, charmed with his eloquence, or to be benefited by his youthful wisdom.

But the confluence to the instructions of Origen from all classes, among whom were to be numbered women of extraordinary rank and beauty, became the occasion to him of an error fatal to his reputation and his peace. Distrusting the severity of his virtue, and misconstruing a passage of Scripture, (a misconstruction retracted in his after years,) he resolved, and either by the art of medicine or by the knife, effected his resolution, to render himself incapable of bringing reproach upon the Church, in the manner he feared. His labors in the duties of an instructor, were for a time suspended by a visit to Rome, during the pontificate of Zepherinus; but the orders of his bishop, Demetrius, soon recalled him to a work for which no other was found so competent; and Origen exhibited on his return the singular love he bore his office, and whatever might advance the cause of sacred theology. The study of grammar, and the teaching of it as a distinct profession, were abandoned; and not to want the means of prosecuting his loftier pursuits, he sold even his favorite works of ancient orators, conditioned on the payment to him of four oboli a day. To advance his knowledge of the word of God, he became a pupil of the Jewish patriarch in the Hebrew tongue, and so prepared the way more effectually for many of those great works which he afterwards undertook for the elucidation of the sacred text.‡ While engaged in these duties of an instructor, a sedition having broken out in Alexandria, Anno 215, the emperor Caracalla led an army against the city; and Origen, who by his former interest and acts in behalf of the martys, had probably made himself obnoxious to the civil power, found it advisable to evade the storm, by flight. He fled accordingly to Palestine, and took up his abode in Cæsarea.

Aware of his accomplishments, and desirous of taking advantage of them, the bishops, Theoctistus of Cæsarea, and Alexander of Jerusalem, invited him, though as yet but a layman, to expound the Scriptures publicly in the Church. Indignant at this concession, which had not been allowed at Alexandria, his proper bishop, Demetrius of that city, remonstrated with the bishops of Palestine, who pleaded precedent, and wrote to Origen a recall. This written recall, subsequently enforced by the mission of two deacons, was at length obeyed, and Origen again resumed his useful labors in Alexandria. In the mean time, Alexander Severus had assumed the imperial diadem, and in a war which had arisen with Persia, stopped at Antioch with his mother, Mamea. This celebrated princess, a Syrian by birth, had heard of the fame of Origen, and summoned him, attended by a military escort, to her presence.* His conversation, if it did not convert her to the Christian faith, appears to have produced a beneficial effect, and to have procured for its professors the imperial courtesy and favor. Resuming his catechetical labors upon his return to Alexandria, he associated in those labors Heraclas, who had once been his scholar, and to whom he committed the care of the catechumens and the pupils less advanced.

In the course of his instructions, Origen had from among his scholars converted to the Catholic Church and faith, Ambrosius, once a follower of Marcion and Valentinus; and the good offices of this rich and eminent citizen, were of singular efficacy in promoting his pious labors in the sacred volume.† Through the liberality of Ambrosius, supplied not only with the means of subsistence, but with whatever notaries were requisite for the purpose, he commenced and carried on a series of commentaries, to which, whatever be their faults, the praise cannot be denied, of deep research, united to extensive acquirements, a rich imagination, and profound learning. His progress in this twofold labor was for a time interrupted, by some ecclesiastical business which called him into Arabia, at this period, Anno 228, disturbed by numerous heresies. On his journey to this province, he passed through Cæsarea, and was specially welcomed by his ancient friends the bishops of that city and Jerusalem. Desirous, as is probable, of securing his services as an instructor throughout their dioceses, and admonished by the former remonstrance of Demetrius, against the preaching of a layman, they elevated Origen to the dignity of the priesthood; and from that hour his life became embittered by persecution and reproach. The conduct of Demetrius towards Origen, so frequently urged to continue his labors in Alexandria, does not sustain the charge of envy which has been brought against that bishop. But, no sooner had intelligence of the late act of the Syrian prelates reached Alexandria, than it gave rise to the warmest remonstrances. Demetrius, forgetting that he had once commended the fatal act of Origen, and relying more upon general opinion than any express ecclesiastical canon, pronounced his ordination illegal, and profane, as introducing into the sacerdotal functions a man who had voluntarily mutilated himself. In vain did the bishop of Jerusalem plead the letters of recommendation with which Demetrius himself had furnished Origen, and that these letters, constituting a virtual assent, were a bar to any objection from the defect of jurisdiction in the ordainers. Origen was compelled to return to Alexandria, although permitted to continue his catechetical school with the honors and title if not the functions of the priesthood. To this period may be assigned the composition of his Interpretation of the Gospel according to St. John, and the work "De Principiis."‡ But the offence which had been received was not forgotten, and an occasion was not long wanting to bring him under the force of an ecclesiastical censure. It has been recorded by an historian of credit,§ though solitary in his testimony, that forced by the pagan power to choose between the prostitution of his person to the embraces of an Ethiop, and the offering of incense to idols, he gave the preference to the latter; and although in the act of throwing that incense into the fire, the compulsion used by the Gentiles rendered it rather theirs than his own, it became a blot upon his fame, and a reproach from which his conscience was long after not recovered. For, when subsequently in Palestine, according to the same authority, he was on one occasion called to address the people, opening the sacred volume and reading the passage, "But unto the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant into thy mouth"—he sat down, and with his audience participating his emotion, wept bitterly. Whether taking occasion from this dereliction from Christian faith, however involuntary, or from some presumptuous actions of Origen in his permitted use of the priestly honors, Demetrius procured in one or more synods, a decree which pronounced his expulsion from Alexandria, and a degradation from the priesthood.

Either as a consequence of this decree, or reluctant to continue in a city where he had become so obnoxious to his ecclesiastical superior, Origen, leaving his school to the care of Heraclas, his former pupil, once more retired, Anno 223, to his long-tried friends in Palestine. Here, as he was received, so he lived for some years in great esteem and honor, the public and alone allowed instructor of multitudes, who came to him for knowledge in the Scriptures, and an object of universal attraction. Among his pupils were numbered Gregory, afterwards distinguished as "the worker of miracles," with his brother Athenodorus, and as specially beloved, Firmilian, a bishop of Capadocia, well known in ecclesiastical story as the ally of St. Cyprian against pope Stephen, on the subject of rebaptization. It was to this friend, that when the persecution under Maximin was raging, he more than once fled for safety, and with him, that when the storm alike threatened both, he received and accepted the invitation of a rich and noble matron, Juliana. In the enjoyment of this retreat, and supplied by this lady with at least one material, a version of the Old Testament by Symmachus, Origen compassed the design he had long entertained, and which it would be unjust in any record of of his life not to regard with special notice. This work—a collation of the several editions and versions of the Old Testament—he finished in several parts, designated among ancient writers by the various names of Tetrapla, Hexapla, Octapla, and Enneapla. In the first of these, were the four translations set in parallel columns, of Aquila, Symmachus, the Seventy, and Theodotion. In the Hexapla, were added before the former, two other columns, the Hebrew text in its own letters, and the same text in Greek letters. In the Octapla, after the other six columns, were placed two other versions of some parts of the Scriptures, one called the fifth edition, found in a hogshead at Jerico, the other called the sixth edition, discovered by one of Origen's scholars at Nicopolis. There was finally added a seventh edition, of the Book of Psalms alone, constituting the new title of Enneapla.

The whole is thus exhibited in Cardinal Barbarini's manuscript of the minor prophets, the central position of the Septuagint arising from Origen's sense of its importance.

Tetrapla	Aquila.	Symmachus.	Septu. or Lxx.	Theodotion.				
Hexapla	Heb. let.	Heb. let. Gr.	Aquila.	Symmachus.	Septu. or Lxx.	Theodotion.		
Octapla	Id.	Id.	Id.	Id.	Id.	Id.	Edition V.	Edition VI.
Enneapla	Id.	Id.	Id.	Id.	Id.	Id.	Id.	Ed. VII. Psalms.

Of these three last, there are no remains. Where any passages appeared in the Septuagint more than in the Hebrew, he prefixed an obelus, and when less, an asterix. Where the various readings were confirmed by a majority of the translations, he added a lemniscus, and a hypolemniscus where there was a concurrence of only two. To each of the translations inserted in the Hexapla, was prefixed an account of the author; each had its separate prolegomena, and the ample margins were filled with notes. A few fragments of these prolegomena and marginal annotations have been preserved; but whether from the difficulty or expense of transcribing, very little even in the form of fragments remains, of a production, which in a state of preparation for twenty-eight years, begun at Cæsarea, and finished at Tyre, obtained and deserved the title of "The Work of the Church." From Cæsarea in Capadocia, Origen a second time took, on what occasion is not known, a journey to Athens.* Here he finished his commentaries on Ezekiel, and began those on Canticles. Here he defended, though by no cogent argument, the history of Susanna, in reply to a letter of Julius Africanus; and hence he at length returned to his more constant abode at Cæsarea in Palestine; enriching almost every place in which he stayed with the publication of some useful work.†

It was at this period of his life, that he was summoned into Arabia, as possessed of special ability to recall one of its bishops to the true faith.‡ Berillus of Bostra, a man otherwise pious, grave, and learned, had fallen into the heretical belief, that our Lord before his incarnation, had no personal but a derived divinity from the Father; and the bishops of that region had in vain used the arts of persuasion. The arguments and the zeal, however, of Origen, in private conferences and in synods, were not lost upon Berillus. Abandoning his errors and publicly acknowledging he did so, this worthy though erring bishop, in several letters, gives thanks to Origen, and blesses the hand which had led him back to the true faith and fold. Origen had now reached the age of more than sixty years, but his labors were not remitted. His book against Celsus the Epicurean, appeared, and once more with success he applied himself against the heretics, who maintained that body and soul were to expire at death, and rise together at the resurrection; and against those, who under the name of Elcaisites, rejecting part both of the Old and New Testament, and the Epistles of St. Paul, supplied their place by a volume they pretended to have fallen from heaven, and the belief of which procured the remission of sins.

But the life of Origen was now drawing to a close, and the close was to be embittered by persecution. The emperor Decius, upon his accession to the sovereignty of the Roman world, instigated, it is probable, by the interest they had excited in his predecessor Philip, declared himself the mortal enemy of the Christians. In his, more than in any former reign, was the blood of the martyrs shed. From his labors and retirement in Cæsarea of Palestine, Origen, at more than sixty years of age, was specially selected as a fit victim upon whom the fury of persecution might be exercised. Thrown into a subterraneous dungeon, loaded with irons, a chain about his neck, his feet set in the stocks, and his body put to the torture, he must, contrary to the immediate purpose of his persecutors, have been soon released by death, had not that of Decius occurring, prolonged, though for a brief time, a life which was yet to be spent for the benefit of the Church.

The particulars of his release are not recorded, but from the same testimony which has left us so much of his life, we learn, that by letters written to every quarter of the Christian world, his last years were given to the comfort of those who had suffered or were yet to suffer for the righteous cause. His life was prolonged to the reign of Gallus and Velusinus, who succeeded Decius, and was not closed till he had attained his sixty-ninth year, when he died honored and lamented at the city of Tyre. In this place his remains were deposited behind the altar in a Church dedicated to our Saviour's sepulchre. Pamphilus, indeed, himself a martyr, says that Origen suffered martyrdom under Decius;‡ but the testimony to the contrary greatly preponderates, and he probably erred from the recollection of those preparatory stages of martyrdom which Origen had undergone.*

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* Euseb. His. lib. 6. c. 2.
† Idem.
‡ Apol. ad. Ruf. vol. 2. p. 201.

* Euseb. lib. 6.
† Suidas ad. Verb. Origen. Hier. Scrip. Ec. c. 54. Photius Bib. Cod. 118.
‡ Hier. ap. Ruf. invec. p. 225.
§ Epiph. Hær. lib. 64.

* Euseb. ib.
† Epiph. Hær. 74. no. 1.
‡ Hier. Cat. c. 60.

The history of this great man, thus briefly delineated, has in a great degree declared his merits and his character. He was of blameless morals, and passed a life in the extreme rigid and severe. The day was spent in fasting and other religious exercises and employments; the night in studying the sacred volume, except that small portion he reserved for rest, which was usually taken, not on a bed, but on the naked ground. His diligence in writing, preaching, travelling, confuting heathens and heretics, and composing differences and schisms in the Church, was unwearied; and it was the excess of his moral virtue, which became the means, in the cases recorded, of his transgressions and his fall.

The extent of his erudition and learning has never been surpassed; and the numerous converts he made to Christianity from the highest ranks of pagan philosophy, attest the holy object to which he applied his great abilities. He was incomparably skilled, saith St. Jerome, in all the parts of Gentile and Christian knowledge, in Logic, Geometry, Arithmetic, Music, Philosophy, Rhetoric, and the various doctrines of the different sects; so that prodigious was the concourse which daily came to him, to whom he made the desire of secular literature the occasion of wisdom in that which is divine. "So great was the force and acuteness of his genius, says Vincent of Lyra, so quick, so profound, and withal so elegant, that as then, so since his time, hath he found no rival. So stupendous his learning and erudition, that there was no part of divine, no part of human philosophy, which he had not thoroughly investigated; and when he had exhausted the Greek, with incomparable industry he mastered the language and learning of the Jews. So delightful was his eloquence, so like milk, and so sweet, that his mouth may be said to have dropt rather honey than words, and such was the amazing fertility of his pen, that scarce any man has ever read as much as he has written." To this testimony of Vincent, might be added the no less copious praise of Porphyry, the great enemy of the Christians, and of Epiphanius, who informs us of a common report, that Origen had written more than six thousand books, including, we must suppose, his single homilies and epistles. His style is unquestionably perspicuous and easy, but cannot be defended against the charge of diffuseness, and a strain even in his didactic discourses too replete with the flowers of rhetoric. But the style in which the works of Origen are composed, is of little importance, compared with the erroneous doctrines which have been charged upon him. It cannot indeed be denied, that the current of antiquity is against him in this respect; and although he has found able and many defenders, and there be much to palliate his errors, yet even in the works of his still extant, there wants not sufficient ground for the accusation. His memory in the Greek Church is at this day abominable. It may not be without profit, less probably without interest, to enumerate some of those errors which have dimmed the reputation of this great man.

Between the persons of the Holy Trinity he maintained that there existed an inequality and descent of dignity, so that the Son was inferior to the Father, and the Holy Spirit to both, as the rays of the sun proceeding from its body are inferior to the sun itself, or as small streams are inferior to the ocean with which they are connected. He was of opinion, that the death of CHRIST profited not only men, but angels, devils, and the very stars, to which he attributed rational souls; that these indeed were all originally of the same nature, *minds* created from eternity by GOD, but on account of the different use they had made of free-will, doomed as angels, men, or devils, to bodies more or less subtile. These *minds*, by which he means all rational entities, shall, according to the use they make of the freedom of the will,—a power they never lose,—be assigned, after one state is passed, to a higher or inferior grade, and this process to continue eternally. Hence the souls of men were, for the sins of a former state, cast into bodies of flesh, on losing which at death, they pass, with a temporary punishment, into the state either of angels or devils. In this he held consisted the mystery of the resurrection, that the souls of the just will be clothed with lighter and ethereal bodies; that those of the wicked will undergo torments, greater or less according to the magnitude of their sins; that the sufferings of the damned, even devils, as well as the joys of the blessed, are not eternal; but that when those sufferings are fulfilled, and the earth burnt up, all things shall return to their pristine state, the earth be again inhabited, the *minds* be once more where they were previous to the period when, for their virtues or vices, they experienced the nature of angels, devils, or men; and that this revolution of things, this succession of changes, should continue throughout the endless ages of eternity.

Almost all these errors, and others their offspring, appear to have originated in the desire of Origen, in imitation of his master, to reduce Christianity to a conformity with philosophic speculations. His religion was twofold, popular and philosophic: the former as Christianity was to be expounded to the people, the latter as it was to be received and explained to the more erudite and lovers of extrinsic wisdom. He wished not that the former should receive any innovation, but that the latter should be made supplementary. This new method of philosophically explaining religion, led the way to a new method of interpreting the Scriptures. Perceiving that there were many passages repugnant in the letter to the philosophy he had adopted, it became necessary, by some means, to remove this discrepancy. Accordingly he took advantage of that ancient dogma of the Pharisees and Essenes, which some Christians had adopted, and which he had himself learned from his master Clement, concerning the double sense of Scripture. By this method, allegorizing all the history of Paradise, almost the whole of the Mosaic law, and many of the precepts and actions of our LORD, he was able to accommodate any part of Scripture to his preconceived opinions. But it is well known, what a storm of indignation this method and these opinions have brought upon him. Of his opinions, as hath been already said, numerous and ardent, in his own and in succeeding times, have been the defenders of the apologists. Without formally acting the part of either, we may at least plead in his excuse: 1. That Origen had, when a youth, imbibed in the Platonic school, many prejudices it was hard to shake off; that much is to be attributed to the genius of the age delighting in such doctrines, and especially in the allegorical exposition of Scripture, much to Origen's rapid method of composition, and much to his fervid manner of confuting heresies. Thus, his error concerning the Trinity, is thought to have sprung from his zeal against Sabellius; and to a similar source might be traced many other of his erroneous doctrines. 2. There were many things advanced by Origen, not dogmatically, but as problems of which he was himself doubtful, and which he did not desire the reader to receive. 3. The books in which his errors were chiefly discovered, were not publicly uttered, but intended only for the use and perusal of his intimate friends, of whom in a letter to Pope Fabian,* he complains, that they had in this respect betrayed his confidence, while at the same time he declares his penitence for any heresies those books might contain. 4. Many of the opinions condemned in Origen, were opposed to no articles of the Catholic Church, nor to her apostolic traditions, nor to any decrees of councils, at least existing in his day. They were either recondite questions agitated only in the schools of philosophy, or notions recently advanced with too little caution by himself. Certainly, in the very preface to his work, 'Concerning Principles,' Origen proposes it as a fundamental, that the ecclesiastical instruction delivered by succession from the apostles, and as such recognized by the Church, is alone to be received, and that alone the truth which disagrees not with ecclesiastical tradition. 5. It is also to be considered, that many works of Origen were adulterated by the heretics, desirous of the weight of his name, and of this not only his apologist, Ruffinus, but Origen himself, in a letter to Alexander, makes complaint. It cannot be, says the former, that a man so erudite and sagacious, as even his adversaries admit him, neither silly nor insane, should write things utterly contradictory, so that sometimes should be found in one chapter, sentiments refuted in that which directly follows.

There can then on the one hand, be little doubt, that in the works of Origen, much is to be found of a heterodox complexion; but on the other, that his name is redeemed, by his modesty, by his submission to the authority of the Church, and by his declared penitence for any errors into which he may have fallen, from the odium of being an enemy to the faith once delivered to the saints. Some of Origen's opinions were doubtless heretical, but Origen was no heretic. He did not pertinaciously defend his errors. He departed not from communion with the Catholic bishops, but died in the peace of the Church. There are indeed of the Fathers, who give to Origen the name of heretic, but the word is by them used in a looser sense: and it was a singular evidence of St. Epiphanius' both prudence and equity, that in the fifth general council of Constantinople, in which he pleaded against Origen, he avowed that his object was not the proscription of the man, but the condemnation of his books.† To conclude then, in the language of Haymo of Halberstadt, as quoted by Cave,‡ With due respect to the faith of the Fathers, I would say, either that he never wrote these things, but they were forged as his by heretics; or that if he did write them, it was as points not determined in his own mind, but susceptible of discussion. And if, as it appears to some, these sentiments were his own, we ought to deal with tenderness towards a man who hath left us such treasures of erudition, and whose errors ought to be forgotten in the splendor and light which he hath thrown around the truth.

Before closing with a summary of his writings, as mentioned by the ancients, including those that are extant, it may be proper to observe, that Origen employed a triple method in expounding the Scriptures: by *Commentaries*, in which all his learning was amassed; by brief *Scholia*, which embraced only the more obscure passages; and by *Homilies*, on chosen texts, which were intended for the instruction of unlearned people. This triple exposition was itself evolved by a triple sense, the historic, or literal, the *mystic*, and the *moral*. In general he passes from the historic to the mystic sense, and from that to the moral, but does not always preserve this order. Some of his Homilies were written out with his own hand, others were delivered extemporaneously and taken down by scribes, as was the case with all those he preached after his sixtieth year.

HIS WORKS.

Mystic Homilies on Genesis in two books.
Commentaries on Genesis in thirteen books.
Homilies in Latin xvii. Extant.
Commentaries on Exodus.
Scholia on Exodus.
Homilies on Exodus translated by Ruffin.
Scholia on Leviticus xvi. Extant.
Homilies upon Numbers xxvii. translated by Ruffin.
Homilies on Deuteronomy.
Homilies on Joshua, xxvi. Id.
Homilies on Judges, ix. Id.
Homilies on 1 Kings, iv. Id.
Homilies on 2 Kings, Greek and Latin, I.
Homily on Chronicles I.
Homilies on the two books of Ezra.
A tract on Job, translated by Hilary.
Commentaries }
Homilies } on the Psalms.
Scholia }
Homilies on Ps. 36. in Latin, v. on Ps. 37. II. and on Ps. 38. II.
Commentaries on Proverbs.
Explanation on Ecclesiastes.

Doubtful.

Dialogues against the Marcionites concerning a right faith in GOD. G. & L. extant.
Commentaries on the Song of Songs, translated by Jerome and Ruffin.
Commentaries, xxx. books }
Homilies xxv. Extant, ix. } on Isaiah.
Scholia }
Homilies on Jeremiah, lv. Ext. G. & L. xvi.
On Lamentations, ix. volumes.
On Ezekiel, xxv. volumes, of which there are extant in Latin Hom. xiv.
An Exposition on Daniel.
On the 12 Prophets, xxv. volumes.
Comment. xxv. books }
Homilies xxv. } on Matthew.
Scholia }
of which ext. in G. & L. vol. vii.
A tract on St. Mark.
On St. Luke, vol. v. Hom. Lat. xxxix.
On St. John, vol. xxxii. Com. ext. G. & L. vol. ix.
Homilies on the Acts.
Explanations on Romans, xx.
Books in Latin, extant, x.
Commentaries on 1 Cor.
Commentaries }
Homilies } on Galatians.
Scholia }

Suppositious.

Com. iii. books }
Hom. } on Job.
Scholia }
Com. on St. Mark.
On Ephesians, Com. iii. books.
On Colossians, Comment.
On 1 Thessal. Explanations, iii. books.
Com. }
Hom. } on Hebrews.
Tetrapla—Hexapla—Octapla.
Com. on the old philosophers.
Of the Resurrection, ii. books.
Id. Dialogues.
Stromata, x. books.
Disputations with Berillus.
Letters to Martyrius.
More than 100 letters extant.
A letter to Julius Africanus.
On the history of Susanna, ext. G. & L.
A letter to Gregory Thaumaturgus, in Philocalia, in Latin, ext.
Of Principles, iv. books in L. ext.
An Epitaph on himself in L. ext.
Against Celsus, viii. books, G. & L. ext.
On Martyrdom.
Interpretation of the Heb. names and measures in the N. T.
Homily on the Witch of Endor, G. & L. ext.
Philocalia, chap. xxvii. G. & L. ext.

Suppositious.

Comment. on St. Mark.
Homilies to different persons.
On the sects and dogmas of philosophers.
The Lament of Origen.
Scholia on the Lord's Prayer, and the Songs of the Blessed Virgin, Zacharias and Simeon.

LATET.

For the Churchman.

Rev. Mr. Editor,

Dear Sir,—You will much oblige a Churchman by informing him whether you regard the practice of *kneeling in silence* while the choir are singing the portion of the communion service, "Therefore with angels and archangels," &c., as involving a departure from the rubric, which directs that it be "said or sung *by the priest and people*." A pious friend once remarked to me, that although he could not reconcile this practice with the rubric requiring him to join in the service, yet he admired it because it inspired him with the holiest emotions. I know not how many are affected in this way. For my own part, I am a stranger to such results, on this particular occasion. I look upon either the exercise of reading or singing the words in question, as a privilege of no ordinary value;—and during the exquisite performance of the choir whilst the priest and people are upon their knees, the impracticability of giving vent to a devotional feeling, has frequently caused my heart to burn within me. But the most salutary effect upon the feelings of individuals, furnishes no argument against adhering to the letter of the rubric.

It appears to me, that whenever these words are chanted by the choir, the rubric is disregarded—for, on these occasions, the congregation almost invariably remain upon their knees—and it cannot be supposed that they could sing in such a posture: so that, owing to this practice of the *choir* chanting the words above mentioned, it can hardly be said with propriety, that these words are sung by the *priest and people*, and certainly not that they are *said* by them.

Now, Mr. Editor, whenever the alternative of singing is preferred to that of saying or reading, does not consistency require the congregation, one and all, to rise from their knees and break forth into singing? Or is it enough that the choir alone sing? If so—if it is right to employ an agent to chant this portion of our solemn service *for* us, then is it not right to employ one to *read* it for us? It is true we may look upon the latter as an absurdity, but it must be simply because there is less music in it—for the principle involved is the same. Besides, it should be borne in mind that there are those who can discover as much music in the latter as in the former. The reasons which bear against the one, bear equally against the other.

During the session of the General Convention, in 1832, the opinion of the House of Bishops was found necessary to effect uniformity respecting the postures to be used in celebrating the Communion Office. Their united wisdom placed the portion of the service above alluded to, among the *kneeling* postures. Did they mean by this act that it should never be sung? Or, simply that they gave the preference to its being "*said*" upon the knees—leaving it to the good sense of the people to rise whenever the priest directed the choir to sing it?

If the framers of our Liturgy had not intended it to be perpetuated in its original purity, would their wisdom have embellished it with rubrics? If, then, the object of the rubrics be, not only to set forth the *order*, but to preserve the *proper mode* of celebrating the various parts of the Liturgy, is it not dangerous to yield them only a partial observance? If we love the Church, let us abide in her, and meekly bow to her wise decisions. If a rubric does not please us, let us conform to it for the *Church's* sake. *She* listens to and weighs the suggestions of her members whenever she is in council. Should *we* not, then, in return, yield the most unqualified submission in all matters decided by her? It was doubtless "the ornament of a meek and quiet spirit" which prompted one of our western missionaries, recently, to record the following:—"I look for the blessing of GOD upon what I think I may ever ground a good hope:—the humble subjection of individual views to the decision of the Church."

W. R. T.

For the Churchman.

MISSION CHURCH FOR SEAMEN.

Mr. Editor,—The following letter from a sea captain, recently received by the chairman of a committee of the Board of Managers of the City Mission Society, exhibits so pleasing a proof of the heartfelt influence of religion on the mind of the writer, that I have thought you would willingly give it a place in your columns. The attachment it displays to the Church, is also strong encouragement to proceed in this good work. It is a debt that we owe to that much neglected class of men, not only as Christians, but as citizens of a commercial metropolis, built up by their labors. Let us pay back in 'spiritual things' some portion of what we owe to them in 'temporal things.'

M.

Mobile, April 24, 1841.

Rev. and Dear Sir,—An intimate friend of mine, I believe not unknown to you, * * * * *, recently advised me of the resolution brought by you before "the Board of Managers of the New York City Mission, for the purpose of taking immediate measures to establish an Episcopal Church for seamen in that city." Having served for twenty-five years among that class of long neglected and unfortunately generally depraved men, I take the liberty of addressing you, to tender you my grateful acknowledgments for the Christian interest thus manifested for us, to bid you GOD speed, and to assure you I shall feel happy in offering up my earnest prayers to Him from whom all good things do come, for His choicest spiritual gifts to be awarded to you; and may you have the privilege of seeing the measure speedily and spiritedly adopted and abundantly blessed. My friends * * * * and * * * * can give you some gratifying evidences of the advantages I have experienced among seamen within a few years in using our inimitable Liturgy on shipboard, by reference to letters of mine on the subject. I have always been impressed with the view that they receive but faint and rarely lasting impressions at extemporaneous services, from a want of taking an active part in them. I observe they very soon learn to find the different portions of the service, and actually exhibit gratification in reading the responses audibly and promptly. But I have frequently heard the remark, and even by intelligent shipmasters, that all conditions of men are prayed for in our Church but sailors. In our daily service there is no prayer for those "who do business on the great waters," except the short petition in the Litany for "all who travel by sea." It is true there is an occasional prayer for "persons going to sea," and for their return from sea; but these do not meet our case so fully as I wish: they will apply to passengers (and perhaps are intended for them alone) as well as to sailors themselves.

Now, what I would desire, is, that sailors should be specially remembered in the daily service of the Church; or, if no petition could be incorporated in the daily service for them, that at least an occasional prayer or two should be introduced for them, to be used for all who might request it.

And, sir, you must be well aware of the very great comfort which it must afford to every pious mind, to know that at least on every LORD'S day, he is particularly prayed for to Him who rules the raging of the seas, by the whole Church.

Now, what I would suggest, or rather be pleased to see, if consistent with the superior wisdom of the Church, is, that a petition or suffrage should be introduced into the Litany for sailors, as a class, as those whose business is on the waters; and some suitable prayers added to the occasional prayers, to be used at their request; or, whenever it may please the officiating minister to use them for any or all of that class, whenever he may wish to be more particular in his supplications for them, than the proposed suffrage in the Litany would permit.

In one word, what I would wish to see, is, that we, as a class in the community, should be brought before the Church in some way; of course, leaving it to the Church to point out, and decide in what way that shall be done.

If you think these suggestions worthy of attention, I should be glad to have you bring them before the bishop and others who might feel disposed to aid in a cause so near my own heart for the speedy action of the Church.

During Bishop Polk's recent visitation in this city, I had the pleasure and privilege of an introduction to him, when I introduced the subject, perhaps not as clearly as above expressed, and I thought he seemed to approve of it decidedly.

My dear Sir, I trust the subject of this communication, and the motive which has induced it, will be sufficient apology for the liberty I have taken in addressing you. Being just on the eve of sailing hence in command of the ship * * * * of * * * * for * * * *, I shall feel it a privilege to be remembered, with my crew, before the Throne of Grace, by you, for a continuance of our Heavenly Father's blessings upon us; for His safe guidance and protection to the haven where we would be; and that our hearts may ever be deeply impressed with the love and gratitude we owe to Him.

I trust I shall be permitted to arrive in New York in the course of three or four months, and possibly may have the pleasure of meeting with you. May GOD, in His bountiful mercy, bless, preserve, and keep you, is the sincere prayer of Yours, &c.,

Respectfully, * * * * *.

THE CHURCHMAN.

SATURDAY, AUGUST 14, 1841.

BAPTISM—THE OPINION OF A BISHOP.

A statement was some time since published in the Baptist Record, that one of our bishops had denied the sufficiency of Baptism as usually administered among us, and had recommended that a delegation should be sent to the Greek Church, in order to the due recovery or restoration of the sacrament. A story so disjointed and whimsical was naturally enough denied; and its author was requested to give the name of the bishop whose sanity he had thus apparently impeached. Accordingly the editor of the above mentioned paper wrote to the bishop whom he had in his eye, and received, in reply, the letter which we shall presently subjoin.

The bishop alluded to is the same who lately addressed a letter on Christian Union to the Methodists. If the present letter is designed as an overture to the Baptists, with a view to the same end, we must say that innovations for the sake of the latter, are as little to our mind as concessions for the sake of the former. The Methodists had no sufficient reason for breaking the unity of the Church, and, therefore, the proper way for them to repair their schism, is by an open, manly and unconditional return to her communion. For the Baptists the Church sufficiently provides, by permitting immersion; so that as many of them as seek the sacrament at the hands of those who are authorized to dispense it, may, by the wise provision of the Church, receive it in the way which their conscience approves. Those who are convinced of the divine institution of the Church, (and none others would we recommend to enter it,) will find in her no defects or redundancies sufficient to keep them aloof or to give reasonable umbrage to tender and scrupulous consciences. To go farther than this, and seek to conciliate by compromise, to concede one thing to one party because they think it is not essential, and to adopt exclusively another thing at the suggestion of another party because they think it is essential, is unworthy of those who have received the commission of CHRIST for the government of his Church. Their duty is to offer to their fellow men the Catholic Church of CHRIST as it is; and not to project of their own head, what a contemporary writer would call "The Comprehensive Church," or, what might more aptly be designated as an Ecclesiastical Omnibus.

May we venture, without offence, to suggest, whether our Protestant dissenting brethren generally, and particularly the Baptists, are not really involved in the absurdity which is commonly charged on the Papists? We mean to say that by separating Baptism from the authoritative commission to administer it, they appear to us to hold to the *opus operatum* of the sacrament, or to the notion of an inexplicable efficacy in the *mere act* of affusion or immersion, or the mere physical contact with water. On the Catholic principle we see, in part at least, the design of baptism; that it is the beginning of the Christian life, or an initiation into that heavenly kingdom which our LORD has constituted on earth, and furnished with laws and governors for the administration of its affairs, with all the doctrine necessary to godliness, and with the HOLY SPIRIT to be the principle of sanctification to its members. But deny the existence on earth of such a heavenly kingdom, suppose that the authority to administer baptism emanates from men, and that the society to which it admits is human and not divine, in short, that baptism may be administered by any body, and is an admission to nothing which might not be had without it, and what distinctive end does it answer? what accomplish worthy of the great importance which is attached to it? If it do not (in virtue of the divine appointment) confer regeneration and remission of sins on repentance, nor any other spiritual gift, and be not practised for the removal of bodily defilements, then must it be supposed, (as is said to be the case with Popish sacraments,) to operate like a magical charm, and to be possessed of some inexplicable virtue which has no analogy either in earth or heaven. How absurd the question of Naaman, if he had been told to wash in the river Jordan and *not* be cured of his leprosy!

As to immersion, it is matter of astonishment to us, that men of sense can be found, who attach to it an *essential* importance. What *is* baptism? We speak not of the inward part or thing signified, but of the outward part, the sign or sacrament itself, and we ask what *is* it, and wherein (in addition to the prescribed words) does it *essentially* consist? Not surely in immersion *per se*; for immersion in any other fluid or element than water, would not be baptism. Nor yet does the essence of the sacrament consist in water alone; for all the water on earth would never baptize a man unless it were applied to him. The essence of the sacrament, therefore, lies not in water *per se*, but in the use or application of water to the person. In other words, it is the washing of the body with water, which is the sign or sacrament of the inward washing of the soul. This being the case, the question of immersion is merely one of *manner* or *degree*, and nowise affects the *substance* of the sacrament: it is one of those accidents or circumstances pertaining to the sacrament, which the Church (as all confess) has power to regulate; and forms no part of the *essence* of the sacrament, which the Church has no power to alter or reject.

With as much propriety may we discuss the quantity of bread and wine to be used in the one sacrament of the Gospel, as the quantity of water in the other; and suppose the posture of sitting essential in the one, as the standing in a river or baptistery essential in the other. Quite as sensible were the questions of the schoolmen, Whether pure water were not essential to the sacrament, and how shall *pure* water be obtained? May rose-water be used, or the turbid stream of the river, or the solution of salt in the ocean? Or is not rain-water, which is formed by the pure alchemy of heaven, alone and absolutely necessary to constitute a valid baptism? Immersion is a pious and laudable custom, and under suitable circumstances there may be as good reasons for preferring it as for preferring rain-water; but neither immersion, nor rain, nor sitting in the reception of the Eucharist, is of the essence of a sacrament: they are mere accidents or circumstances pertaining to it; and to dwell on accidents as if they were essentials, is, in strictness of speech, *superstition*.

Is it not disparaging to the holy sacrament and to the faith which it symbolizes, to be wrangling about the old scholastic question, whether the water must needs be applied to the whole body, and to every one of its members, or to the head alone? And yet men are found in the nineteenth century to argue this question with all the gravity and zeal, though without a tithe of the learning and acuteness, with which it was agitated in the twelfth century, and at the same time to laugh at the metaphysics of the schoolmen! Nay, more, our learned doctors of the light ages can make the question a badge of party, and number their followers by hundreds of thousands, and still look down with complacent contempt on the Dominicans and Franciscans of the "dark ages," for their division and embittered strife on the question of the Immaculate Conception!

> Oh had some power the gift to gie us,
> To see ourselves as others see us!

The schoolmen were prolific wits, and no less profound in answering questions, than ingenious in asking them. Herein, indeed, consists their great superiority to the moderns, who are as good at asking questions as their fathers in the "dark ages," but unlike them, spend their lives in impotent struggles to escape from the meshes which they have wantonly fabricated. Indeed, we have long thought that no curious question has been started in theology for the last hundred years (not even in *New England*) which we could not find proposed and satisfactorily answered, in Thomas Aquinas alone. But the annexed letter *does* move a question, for the solution of which, we fear, the schoolmen might be ransacked in vain; viz: *Is a succession of immersers essential to baptism?* Such a refinement is fit to puzzle the ghost of Aquinas; and some, we fear, will be rash enough to add —*fit for nothing else.*

In justice to the writer of the annexed letter, it should be observed that he distinguishes between baptism, regular, and perfectly regular, valid, and perfectly valid baptism. These, however, are distinctions with which we are but little concerned. As we leave the distinctions of saving faith, historical faith, speculative faith, miraculous faith, simple and complex faith, &c. &c., to the metaphysicians, and are content to know no other distinction in faith than that which the apostle has taught, viz: the distinction between a *living* and a *dead* faith, so in regard to baptism, we care to recognize no other distinction than that which distinguishes between man's baptism, and CHRIST'S baptism; or, in other words, between the baptism administered by human assumption and that administered by divine authority.

But we have kept the reader too long from the letter.

LEXINGTON, July 22, 1841.

Rev. and Dear Sir,

Your letter of the 14th inst. is before me. I had seen the vehement protestation of the Banner of the Cross somewhere quoted, and it had occasioned me very much uneasiness. I saw at once that it had been based upon an over-statement of my avowed sentiments; and I feared (I hope the apprehension will prove to have been wholly unfounded) there had been an ungenerous, exulting use made of my opinions, as though they were admissions reluctantly wrung from a party overwhelmed. I am quite sure that my real sentiments, guardedly expressed, and adduced in a truly mild and Christian temper, could not have given rise to such earnest objurgation; and I never dreamed that it required any stretch of fearlessness or magnanimity, to avow to the world any conclusions, to which I conceive correct methods of investigation unavoidably lead me.

Thus prefaced, you are perfectly at liberty to publish to the world under my proper signature; that, guided by the same laws of evidence which satisfy me with regard to the canon of Scripture, and the three orders of the Christian ministry, I do fully and unhesitatingly believe, that no instance either of Adult or Infant Baptism occurred during the first three centuries, except by immersion, save only in the few cases of clinical baptism, and that to this practice all the incidental notices of Holy Scripture best conform.

When, however, I am pressed by the inquiry, as in this region I often am, why I have never myself been immersed? I always reply, that I consider ministers Episcopally ordained alone, clearly qualified to administer baptism. And further, that for the same reason on account of which I regard a succession of Episcopally ordained ministers essential to a perfectly regular as well as a valid ministry; I as strongly maintain that a regular succession of immersers is essential to a perfectly regular as well as valid administration of baptism. At the same time, however, I strongly maintain that the greatly irregular baptism of all Western Christians (in contradistinction to that of the Greek and Asiatic Churches) is still perfectly valid.

Under the full persuasion that GOD in his wise Providence has permitted the rise of the various sects of Baptists, for the purpose of ultimately restoring the primitive mode of baptism; that they will never cease to agitate this question, though themselves more destitute of a regular baptism than those whom they oppose; (inasmuch as an authorized administrator must be held more important, than the mere mode of administration;) and moreover, sorely pinched by consistency in the application of correct methods of investigation, by the advocate of immersion turning upon me with my own weapon when I urge him to receive the only regular form of commission to the ministry in this region;—I am exceedingly desirous that the Episcopal Church in Kentucky, where this controversy rages with the greatest and most sustained violence, may present herself to perplexed yet sincere Christians, offering the only immersion which is perfectly regular along with the almost sole perfectly regular commission to the ministerial office in this region; and therefore I should be devoutly grateful, if without making another schism in the Church, or provoking painful and unprofitable controversy, a messenger or messengers could be delegated to some branch of the Greek or Asiatic Churches, who have never lost the primitive Immersion of Infants, and Adults, and gradually, peacefully, silently restore it, to this pure branch of the Catholic Church in these ends of the earth.

B. B. SMITH,
Bp. of the P. E. Ch. in the State of Kentucky.

Rev. J. L. BURROWS,
Pastor of Sansom-st. Bap. Ch. Phila.

P. S. You are at perfect liberty to make what use you please of this letter. And on my part, stating the occasion of its being written, I transmit a copy of it, by this mail, to the Banner of the Cross.

We have heard for some weeks past, and from several different sources, (or rather from several different quarters, for a stream originating in one source may have various branches,) that the Churchman was losing subscribers, and was in a fair way to run down. On referring to the publisher for information, we are told that our subscription list is, and for some months past has been, steadily on the increase. The truth is, that since the commencement of the present volume, the Churchman has lost fewer and gained more subscribers, than at the same season in any previous year. For this, many thanks are due to its friends, and some to its foes. Certainly we take no credit in the matter to ourselves; for we have never yet, either directly or indirectly, solicited a subscription from any person. We need hardly add, that we are none the less grateful for subscriptions because they are unsolicited.

The letter of Dr. Coke, on our last page, is not inserted with a view of affording amusement by the egotism of the writer, but with a view to a record of certain facts and opinions which the letter contains, and at the request of a distant correspondent, who desires to use it for that purpose.

At the recent Commencement of Geneva College, the degree of D. D. was conferred on the Rev. Alfred Lee, Bishop-elect of the diocese of Delaware, and the Rev. John Brown, Rector of St. George's Church, Newburgh, Orange county, N. Y.

THE SIEGE OF DERRY, *or the Sufferings of the Protestants: a Tale of the Revolution. By* CHARLOTTE ELIZABETH. *From the seventh English edition.* New York: John S. Taylor & Co., Brick Church Chapel, 145 Nassau-street.

The siege of Derry is a memorable event in the history of the Revolution which transferred the British crown from the head of James II. to William of Nassau. On the approach of the forces of James, the authorities of Derry were inclined to surrender, in violation of the wishes of the inhabitants. This measure was prevented by the bold conduct of the apprentices, who closed the gates of the city, and prepared for the horrors of a siege. The protracted resistance of the besieged, in the midst of extreme suffering, served to arrest the progress of James's army until the landing in Ireland of the Prince of Orange.

The author, with the prescriptive privilege of romancers, has adjusted all the agents in the transactions which she aims to describe, to the precise standard of her political and religious tastes. And an odd medley she makes. The Church of Rome she would have to be so essentially and consistently antichristian, that salvation within its pale is impossible; the small remnant of grace being saved only by being called out of the mystic Babylon, and brought to a sense of experimental religion. Her Protestants have the grace to conduct the butchery of war in the spirit of prayer, and not from the impulse of passion; while her hero, from some scruples of conscience the grounds of which his commanding officer was unable to perceive, abstains from offensive acts of hostility, and confines himself to the defensive.

The privations of the sufferers are described with a good degree of life, but the incidents generally are tame, and the characters more so; except the native Irish, whose peculiar traits the author seems better able to appreciate and to describe.

The tendency of the book is to inflame the minds of readers with an intense hatred for what the writer, with the characteristic discrimination of the class to which she belongs, denominates Popery, and to charm them with the beauties of her Protestant gospel, which supposes men to be subjected, under pain of eternal damnation, to a law which it is totally impossible for them to obey, and to be rescued from their perilous condition by a violent act of omnipotence miscalled grace.

GENERAL THEOLOGICAL SEMINARY.

We have received the report of the proceedings of the Board of Trustees of this institution at their annual meeting in June. By the Treasurer's account it appears that the total receipts of the year were $8,342 02, and the total payments, $8,880 51. To meet the expenses of the ensuing year there is an estimated deficiency of $1,848 18; to which there ought to be added for restoration of capital taken for current and other temporary expenses during the last two years, $3,300; making the total estimated deficiency about $5,148 18. The number of students at present connected with the Seminary is 69; viz., in the senior class, 26; in the middle class, 22; and in the junior class, 21. Through the liberality of the Vestry of Trinity Church, New York, provision has been made for the gratuitous admission of the students to a school of church music, under the charge of Dr. Hodges, general organist and chorister of that parish. The whole number of printed volumes now in the library is, folios, 1,554; quartos, 1,289; octavos and under, 5,241; in all, 8,083. Among other proceedings at the annual meeting we notice the adoption of the following resolutions:

On motion of Rev. Dr. McVickar, "Resolved, That this Board and the Seminary are not responsible for the ministerial acts, in administering the sacraments, of the individual Professors of the Seminary, and that such acts do but express the opinions and views of the individuals concerned."

On motion of Bishop De Lancey, "Resolved, That, in the judgment of this Board, no testimonial ought hereafter to be conferred upon any student withdrawn by his diocesan for the purpose of ordination prior to the commencement."

On motion of Bishop Whittingham, "Resolved, That a committee be appointed to inquire concerning the expediency of extending the course of study in the Seminary to four years; and should such extension be deemed by them expedient, that they have power to confer with the faculty, and to prepare a plan for a course of study; and that they be instructed to report to this Board at its approaching triennial meeting."

The following Scholarships will become vacant on the first day of October next, viz., The Bishop White, the Bishop Hobart, the Wainwright, and the Rhinelander;—being the four Scholarships founded by the Protestant Episcopal Society for Promoting Religion and Learning in the State of New York. Contributions in the year 1840-41, towards defraying the current expenses of the Seminary, have been received from the following dioceses, viz., Rhode Island, $10; Connecticut, $124,25; Western New York, $150,56; New York, $588,89; New Jersey, $51,35; Pennsylvania, $675; Maryland, $150; South Carolina, $229,14.—*Banner of the Cross.*

THE RESOLUTIONS OF BISHOP WHITTINGHAM AND DR. M'VICKAR, which are contained in the proceedings of the Board of Trustees of the General Theological Seminary, and in the above synopsis from the Banner of the Cross, will probably attract attention.

That of Bishop Whittingham looks to us like an arrow that has not hit the mark at which it was aimed. That some change might be advantageously made in the course of study is probable; and an additional course of instruction in Biblical Interpretation on principles somewhat different from those adopted in Dr. Turner's late work on the Book of Genesis, is one thing which will be felt by many to be highly important. But in the present state of the Church, and with such imperious demands for the active services of her clergy, an extension of the *time* devoted to preparation for the ministry seems to us to be neither desirable nor practicable. We could wish, therefore, that whatever alterations in, or additions to, the present course of study are deemed expedient, might be effected in some other way.

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* Euseb. ib. Hier. de. Scrip. in Orig. Phot. Cod. 118. Epiph. ib.

† Huet. Originiana. Cave. Lit. Hist. and Alex. t. 3. p. 501.

‡ Greg. Alex. in vit. Chrysost. ap. Alex. ib.

§ Lit. His.

But what to make of Dr. M'Vickar's resolution, to say what it means or what it does not mean, is utterly beyond our power. The Board here tell us that they are "not responsible for the ministerial acts, in administering the Sacraments, of the individual Professors of the Seminary, and that such acts do but express the opinions, &c. of the individuals concerned." Do the Board then wish to be held responsible for the other ministerial acts of the Professors? for all that they write and all they preach? Do they mean to tell the world that they are responsible for all the ordinations in which the Professors may hereafter unite, and all the marriages which they may celebrate? Or if not, are we to understand that the Board have elevated orders and matrimony to the dignity of sacraments? Do the Board really doubt the validity of the sacraments as administered by their Professors, that they thus disclaim all "responsibility for their ministerial acts" in the administration of them? Or do they mean that the "responsibility" of the clerical and lay members composing their body is necessary to confer validity? It is right to suppose that a resolution emanating from so able and dignified a body must have *some* important meaning; but as the meaning of the present resolution is involved in obscurity, would it not be well for the Board, at their next meeting, to take means to republish it with the accompaniment of an exposition and notes by one or more of the Professors?

TENNESSEE CONVENTION.—After the reading of the Bishop's address and the parochial reports, and the appointment of a committee on the support of the Episcopate, the following resolutions were laid on the table:

Resolved, That the proposed alterations of the Constitution, which, by the General Convention of 1838, were sent down for consideration to the several Diocesan Conventions, be referred to our delegates to the next General Convention, without instructions from this body; and

Be it further resolved, That by this act this Convention intends to deny the propriety of such instructions generally.

On the next day these resolutions were taken up, and a motion was made to amend by striking out the second resolution; an amendment which it was afterwards moved to amend by substituting the following resolutions:

Resolved, That this Convention do *approve* the proposed alteration in the first article of the Constitution of the Protestant Episcopal Church, which by the General Convention of 1838 was sent down to the Diocesan Conventions for consultation.

Resolved, That this Convention do *approve* the proposed alteration of the 6th article of the Constitution.

Resolved, That the delegates of this Convention be instructed to act in accordance with these resolutions.

Having resolved to act on these resolutions severally, the Convention on the same day adopted the first resolution, rejected the second, and adjourned without acting on the third.

On the next day, (Saturday,) the subject was again brought up, and the Convention resolved to reconsider its negative decision of the second resolution; but the question again recurring, Shall the resolution be adopted? it was again decided in the negative.

The third resolution was laid upon the table, and the result was, that the Convention approved of the proposed alteration of the *first* article, and disapproved of "the proposed alteration of the *second*." (or sixth?)

"Upon this the Right Rev. President asked and obtained leave to record his disagreement with the majority of this Convention upon this question; he being of the opinion that the constitutional authority ought to be granted to the General Convention to prescribe some uniform mode of procedure in the trial of bishops."

The Committee on the support of the Episcopate reported a new schedule of parochial assessment for the bishop's salary to the amount of $1585 *per annum*, with resolutions pledging themselves (and recommending the same to the vestries) for the prompt payment of the assessments on their respective parishes.

The Report remarks: "The loss of the bishop, an event now become not only possible, but almost probable, they regard as the most deplorable evil with which the diocese could be afflicted; and while they acknowledge that duty to himself, his family, and his office, requires his removal, unless more adequate support is provided, they believe the diocese to possess the means of averting so great a calamity."

In his address to the Convention the bishop remarks: "We have not a single candidate for orders, nor have we had for more than a year. In view of such a statement, I respectfully submit it to my brethren of the clergy whether it may not be proper to bring the subject of the ministry specially before their congregations, as a matter demanding the serious attention of the pious young men of the communion; it is vain, and worse than vain, to expect our increasing wants to be supplied from the seminaries north and east of us. Some aid we may occasionally calculate upon from these quarters, but the past shows that it will probably be always greatly disproportioned to our actual necessities."

Another subject which occupied the attention of the Convention was the proposed transfer to it of all right and property in Jackson College. The fact of the proposal was stated to the Convention by the Right Rev. Dr. Polk, and its acceptance was advocated by himself, Bishop Otey, and General Jones. The Committee to whom the subject was referred recommend it as worthy of further consideration, and likely to be highly advantageous to the diocese, but connected at present with difficulties which would prevent immediate and definite action.

The following communication from the Trustees of Jackson College was entered on the Journal:

"The debt of the Jackson College is—

To the Union Bank of Tennessee at Columbia,	$9,500
" State " "	3,410
Out-door debts,	2,090
	$15,000
There are about 10 acres of ground on which the Jackson College stands, worth	$2,000
The Building cost nearly	15,000
The Library and Apparatus worth	6,500
	$23,500

There is an annual fund of $240 appropriated by the legislature of the state out of the school fund; there is a statute for the sale of the Columbia College for the benefit of Jackson College, which was sold for about $1200, for which no deed has been given, nor money paid. The charter is a good one: the Board fills its own vacancies; five members make a quorum, and ten can fill vacancies. The Trustees propose, if our Episcopalian brethren will relieve them from the above debt, that they will meet, and resign one by one, and elect such Trustees as they may nominate, which will give them the absolute title to all the property. This College was founded by the Presbyterians, in order to give to the youth of the country a moral and religious education, in connection with a collegiate education; and being unable to sustain it, we would be pleased to see your denomination sustain it for the same object.

GEORGE M. MARTIN,
GARDINER FRIERSON, } Committee.
JOHN BROWN,

To the Right Rev. J. H. Otey.
July 1st, 1841."

The Rev. John M. Ward has resigned the Rectorship of St. Paul's Church, Hoboken, N. J., and accepted the unanimous call of the Vestry of St. Thomas' Church, Mamaroneck, Westchester county, N. Y. He requests all letters and papers for him to be directed accordingly.

TO CORRESPONDENTS.

"The Life of Origen," interesting and instructive to the general reader, will be valuable to the student as a critical and learned production. The delay of its publication has been owing to the difficulty of making room for (without dividing) so long an article in the midst of a constant pressure of other articles of more present and transient interest.

"M." & "W. R. T." have also been on hand longer than they ought to have been. The former was accidentally overlooked.

Another article from "Melancthon," which has also been too long retained, will be inserted in our next.

Is not "J. W." to give us another number on "The True Idea?" A writer who can enliven the stores of learning with so much originality and spirit, should not leave his pen to rust.

"Philo-Cranmer" in our next.

"D." will accept our thanks for his two additional papers on "The Poet's Shrine."

The British Church Intelligencer has the following paragraph concerning Bishop Doane, of New Jersey:

A NOVEL CIRCUMSTANCE.—The Right Rev. G. W. Doane, D. D., Bishop of New Jersey, in the United States of America, is now in this country, and officiated at All Souls' Church, St. Mary-le-bonne, on Sunday morning last. This excellent bishop is the first instance of an American clergyman officiating in England since the revolution. Permission was granted by the Bishop of London, in accordance with the late act of Parliament, previously to which no American clergyman could officiate in any of our churches at all. The bishop took the north side of the communion, and preached an excellent sermon on the observance of the Sabbath.—Though his reverence comes from a republican country, he most readily read the prayer for Her Majesty the Queen. He is about to preach at the opening of the new parish church of Leeds, shortly to take place. We are exceedingly glad that the clergy have now the gratifying privilege of showing the catholicity of the Church, by receiving their brethren of other branches of CHRIST's holy Catholic Church into their churches, in their official character, which was never before questioned, but disallowed in practice by the Government, for reasons which we are happy to say have long ceased to possess any force.

GENERAL THEOLOGICAL SEMINARY.

Proceedings of the Board of Trustees at their Special Meetings in November and December, 1840; and at their stated Annual Meeting in June, 1841.

SPECIAL MEETINGS.

At a Special Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, called by the Rt. Rev. the Bishop of New York, in conformity to Art. IV. of the Constitution, and held in St. John's Chapel, on Wednesday, Nov. 4, 1840:

Present,—Bishops Onderdonk, of New York, Doane, and De Lancey; Rev. Drs. Berrian, Milnor, Barry, Taylor, Smith, and M'Vickar; Rev. Messrs. Forbes, Pardee, and Higbee; Messrs. D. B. Ogden, Thomas L. Ogden, Harrison, Verplanck, Gifford, and Wells.

The meeting was opened with prayer, conducted by the Rt. Rev. the Bishop of New York.

A communication from the Rt. Rev. Bishop Whittingham was presented and read, as follows:

To the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States.

Gentlemen,

Having, on the day of my consecration to the Episcopate of Maryland, requested my right reverend brother of New York to call, as by statute in that case provided, a meeting of your Board, at which I might resign the Professorship I now hold in your Seminary; and having received a notice that such meeting has been called accordingly, for the 4th of this present month, I now beg leave respectfully to resign the places of "St. Mark's Church in the Bowery" Professor of Ecclesiastical History, and Librarian of the Seminary; the duties of which my new official station leaves me no longer able to discharge. My warmest prayers and efforts shall never be wanting in behalf of the noble and most useful institution which I thus cease to serve in an official station.

Very respectfully,
Your servant in CHRIST JESUS,
WILLIAM ROLLINSON WHITTINGHAM.

Baltimore, Nov. 1st, 1840.

The following resolutions were then unanimously adopted by the Board:

Resolved, That the resignation of the Rt. Rev. William Rollinson Whittingham be accepted, and that this Board communicate to him the sentiments of profound respect with which they have contemplated the fidelity, zeal, and ability that have ever distinguished him in the duties of his Professorship: and, that while they cannot but regret the loss which the Seminary sustains in consequence of his resignation, they are happy that the occasion of it is so honorable to him, and so full of promise to the Church.

Resolved, That this Board do hereby express the high sense entertained by them of the devoted and faithful labors of Dr. Whittingham as Librarian of the Seminary, in giving to his department enlargement and efficiency.

The following communication to the Board was then read:—

To the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States.

The Right Reverend William R. Whittingham, D. D., having signified to me his intention of resigning the "St. Mark's Church in the Bowery Professorship of Ecclesiastical History in the General Theological Seminary," in consequence of his election to the Episcopate of Maryland; and the Right Reverend Benjamin T. Onderdonk, D. D., Bishop of the Protestant Episcopal Church in the diocese of New York, in conformity with the Constitution of the Seminary, having called a special meeting of the Trustees, to be held in the city of New York, on the 4th day of November instant, for the purpose of receiving such resignation, and the nomination of a successor to the said Professorship:

I do, by virtue of the power vested in me, and after due deliberation, in case the said Professorship shall become vacant by such resignation, and the acceptance thereof by the Board of Trustees, hereby nominate the Reverend John D. Ogilby, Professor of Ancient Languages in Rutgers College in the State of New Jersey, and a Presbyter of the diocese of New Jersey, to fill the same.

Submitted, with very great respect,
P. G. STUYVESANT.

New York, Nov. 2, 1840.

On motion, Resolved, That this Board will hold a special meeting on the second day of December next, at this place, for the purpose of acting upon the nomination made at this meeting by Peter G. Stuyvesant, Esq., the founder of "The St. Mark's Church in the Bowery Professorship of Ecclesiastical History," of the Rev. John D. Ogilby, Professor of Ancient Languages in Rutgers College, in the State of New Jersey, and a Presbyter of the diocese of New Jersey, to the said Professorship, vacated by the resignation of the Rev. William Rollinson Whittingham, D. D., and for the transaction of such other business as may be brought before the Board; and that the Secretary do give the notice required by the Constitution of the special object of such meeting.

Resolved, That when this Board adjourn, it adjourn to meet at the time and place specified in the foregoing resolution.

A communication from Bishop Whittingham to the Standing Committee, respecting certain fixtures in the house lately occupied by him as "St. Mark's Church in the Bowery Professor of Ecclesiastical History," having been reported to this Board by the Standing Committee, was referred to the said Committee with power.

A letter from Messrs. Voorhees and Wilber, relative to the interest on certain accounts which had been paid by the Treasurer, having been read, it was resolved unanimously, that the action of the Treasurer, in regard to the said accounts, be approved by this Board.

Resolved, That the Library Committee be authorized to pay the salary of Librarian to the gentleman who is now acting in that capacity.

Resolved, That a Committee be appointed to report, at the next meeting, as to the proper disposition of the proceeds of vacant Professorships.

The following gentlemen were accordingly appointed by the Chair: Bishop Doane, Rev. Dr. Milnor, and T. L. Ogden, Esq. The Board adjourned.

EDWARD Y. HIGBEE, *Secretary.*

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At a Special meeting of the Board of Trustees of the General Theological Seminary, held in St. John's Chapel, on the 2d day of December, 1840, pursuant to a resolution adopted by the Board at the Special Meeting held on the 4th of November last.

Present,—Rt. Rev. Bishop Onderdonk, of New York, in the chair; Rev. Drs. Barry, Berrian, Taylor, Eastburn, M'Vickar, Creighton, Mead, and Dorr; Rev. Messrs. Brown, Hare, Pardee, and Higbee; Messrs. D. B. Ogden, T. L. Ogden, Harison, Gifford, Holmes, and Smith.

The meeting was opened with prayer, conducted by the Rt. Rev. Bishop of New York.

The nomination made at the last meeting was then considered, and the following resolutions were adopted:

Resolved, That the Trustees do now proceed to vote, viva voce, on the nomination made by Peter G. Stuyvesant, Esq. to this Board, at the Special Meeting held on the 4th day of November last.

Whereupon, each member present being called upon by the Secretary for his vote, it appeared that the said nomination was unanimously approved.

Resolved, That the Rev. John D. Ogilby is appointed, and hereby declared to be, "the St. Mark's Church in the Bowery Professor of Ecclesiastical History" in the General Theological Seminary of the Protestant Episcopal Church in the United States.

Resolved, That the Secretary inform Mr. Stuyvesant of the approval by the Board of the nomination made by him; and also the Rev. Mr. Ogilby of his appointment.

Ordered, That the salary of "the St. Mark's Church in the Bowery Professor" be paid to Professor Ogilby from the first day of November last.

The Board adjourned.

EDWARD Y. HIGBEE, *Secretary.*

—

TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

New Hampshire.—Rev. Charles Burroughs, D. D.; Edward Cutts, Esq.

Maine.—Rev. John W. French.

Rhode-Island.—Rev. N. B. Crocker, D. D., Rev. Alexander H. Vinton, Rev. George Taft.

Massachusetts.—Rev. Theodore Edson, Rev. Edward Ballard, Rev. Alfred L. Baury, Rev. John L. Watson, Rev. Charles Mason, Rev. S. Fuller, Jun.; Edward A. Newton, Lester Filley.

Connecticut.—Rev. D. Burhans, D. D., Rev. Harry Croswell, D. D., Rev. S. F. Jarvis, D. D., LL. D., Rev. William C. Mead, D. D., Rev. Silas Totten, D. D., Rev. F. Holcomb, D. D.; Richard Adams, P. A. Cannon, S. H. Huntington, Justus L. Bush, William W. Boardman.

New York.—Rev. D. Butler, D. D., Rev. T. Lyell, D. D., Rev. W. Berrian, D. D., Rev. A. Potter, D. D., Rev. J. McVickar, D. D., Rev. J. Milnor, D. D., Rev. W. Creighton, D. D., Rev. H. Anthon, D. D., Rev. F. L. Hawks, D. D., Rev. J. Read, D. D., Rev. L. Smith, Rev. J. F. Schroeder, D. D., Rev. J. Brown, Rev. P. A. Proal, D. D., Rev. M. Eastburn, D. D., Rev. T. H. Taylor, D. D., Rev. H. J. Whitehouse, D. D., Rev. W. Shelton, D. D., Rev. E. M. Johnson, Rev. J. M. Forbes, Rev. Hugh Smith, D. D., Rev. Isaac Pardee, Rev. R. W. Harris, Rev. E. Y. Higbee; N. Rogers, D. S. Jones, S. Warren, T. L. Ogden, I. Lawrence, D. E. Evans, J. Emott, J. Juliand, J. C. Spencer, William Johnson, D. B. Ogden, F. Smith, P. A. Jay, G. Lee, H. G. Wisner, W. H. Harison, P. G. Stuyvesant, G. C. Verplanck, P. J. Van Rensselaer, J. D. Dickerson, J. A. Dix, J. N. Wells, M. Clarkson, G. Jones, N. B. Holmes, E. P. Livingston, H. Van Rensselaer, T. H. Hubbard.

New Jersey.—Rev. John Croes, Rev. John Woart, Rev. E. D. Barry, D. D., Rev. George E. Hare; Archer Gifford, Thomas Chapman.

Pennsylvania.—Rev. Benjamin Dorr, D. D., Rev. George Upfold, D. D., Rev. H. W. Ducachet, D. D., Rev. John Rodney, Rev. George Boyd, Rev. Levi Bull; Philip H. Nicklin, John Read, Wm. Meredith, John Reed, James S. Smith, Benjamin Stiles.

Delaware.—Samuel Paynter.

Maryland.—Rev. Wm. E. Wyatt, D. D., Rev. John Johns, D. D., Rev. J. P. K. Henshaw, D. D., Rev. Joseph Spencer, D. D., Rev. J. Wiley; N. Brice, E. F. Chambers, J. B. Eccleston, F. S. Key.

North Carolina.—Rev. Wm. M. Green, Rev Jarvis B. Buxton, Rev. G. W. Freeman, D. D.; Duncan Cameron, Josiah Collins.

South Carolina.—Rev. Peter J. Shand, Rev. Alston Gibbes, Rev. Christian Hanckel, Rev. Paul T. Gervais, Rev. W. H. Barnewell, Rev. T. Trapier; Thomas Lowndes, William Hayward, D. E. Huger, James Stuart, M. D., Philip Tidyman, M. D.

Georgia.—Rev. Edward Neufville.

Tennessee.—Rev. H. J. Leacock.

Ohio.—Rev. Wm. Sparrow, D. D., Rev. C. Colton, D. D., Rev. E. Boyden, Rev. J. T. Brooke; E. Lane, P. B. Wilcox, B. Storer.

Florida.—Walker Anderson.

Michigan.—Rev. John O'Brien.

(*To be continued.*)

INTELLIGENCE.

All Saints' Church, Paradise, Pa.—On Saturday, the 31st of July, this church was organized by the election of John Yeates, Joel Lightner, Adam K. Witmer, Jacob Eshleman, Jr., Isaac Lightner, Jasper Yeates Conyngham, and Redmond Conyngham, members of the vestry, The Rev. Edward Y. Buchanan, was unanimously elected Rector. A committee was appointed to obtain a Charter, that the church may be represented in the next Convention of this Diocese.

The Rev. Alfred Louderback has taken letters of dismission from this diocese to that of Western New York.

Also, the Rev. James Lloyd Breck, from this diocese to the jurisdiction of Bishop Kemper.

Banner of the Cross.

Among the passengers who returned by the Great Western, in her last trip, was the Rev. B. B. Killikelly, D. D., of Vincennes, Indiana.

St. John's Episcopal Church, Philadelphia.—This edifice is now undergoing the most thorough repair. The interior and exterior are also being repainted. The pews, in future, are to be *free*. The Rev. Dr. Boyd continues to be the pastor.—*U. S. Gazette.*

Munificent Present.—A number of the ladies of the congregation of St. Peter's Church, have presented an Episcopal congregation in Phœnixville, with a valuable service of communion plate, and a surplice for the pastor.

From the British Magazine.

THE NATIONAL CHURCH IN THE COLONIES.

At a meeting of archbishops and bishops held at Lambeth, on Tuesday in Whitsun week, 1841, the following declaration was agreed to by all present:—

We, the undersigned archbishops and bishops of the united Church of England and Ireland, contemplate with great concern the insufficient provision which has been hitherto made for the spiritual care of the members of our national Church residing in the British colonies, and in distant parts of the world, especially as it regards the want of a systematic superintendence of the clergy, and the absence of those ordinances the administration of which is committed to the episcopal order. We therefore hold it to be our duty, in compliance with the resolutions of a meeting convened by the Archbishop of Canterbury, on the 27th of April last, to undertake the charge of the fund for the endowment of additional bishoprics in the colonies, and to become responsible for its application.

On due consideration of the relative claims of those dependencies of the empire which require our assistance, we are of opinion that the immediate erection of bishoprics is much to be desired in the following places:—New Zealand, the British possessions in the Mediterranean, New Brunswick, Cape of Good Hope, Van Dieman's Land, and Ceylon.

When competent provision shall have been made for the endowment of these bishoprics, regard must be had to the claims of Sierra Leone, British Guiana, South Australia, Port Philip, Western Australia, Northern India, and Southern India.

In the first instance, we propose that an Episcopal see be established at the seat of government in New Zealand, offers having been made which appear to obviate all difficulty as to endowment.

Our next object will be to make a similar provision for the congregations of our own communion established in the islands of the Mediterranean, and in the countries bordering upon that sea; and it is evident that the position of Malta is such as will render it the most convenient point of communication with them, as well as with the bishops of the ancient Churches of the East, to whom our Church has been for centuries known only by name.

We propose, therefore, that a see be fixed at Valetta, the residence of the English government, and that its jurisdiction extend to all the clergy of our Church, residing within the limits above specified. In this city, through the munificence of her Majesty the Queen Dowager, a church is in course of erection, which, when completed, will form a suitable cathedral.

Our attention will then be directed to the countries named in the foregoing lists, without binding ourselves to the exact order therein followed, or precluding ourselves from granting assistance to any place where means may be found for the earlier endowment of a bishopric.

In no case shall we proceed without the concurrence of Her Majesty's government; and we think it expedient to appoint a standing committee, consisting of the Archbishop of Canterbury, the Archbishop of York, the Archbishop of Armagh, the Archbishop of Dublin, the Bishop of London, the Bishop of Durham, the Bishop of Winchester, the Bishop of Lincoln, the Bishop of Rochester, with full powers to confer with the ministers of the crown, and to arrange measures, in concert with them, for the erection of bishoprics in the places above enumerated.

We appoint as our treasurers, the Hon. Mr. Justice Coleridge, the venerable Archdeacon Hale, and Mr. W. E. Gladstone, M. P.; and as honorary secretary, the Rev. Ernest Hawkins.

For the attainment of these most desirable objects, a sum of money will be required, large as to its actual amount, but small when compared with the means which this country possesses, by the bounty of Divine Providence, for advancing the glory of GOD and the welfare of mankind. Under a deep feeling of the sacredness and importance of this great work, and in the hope that Almighty GOD may graciously dispose the hearts of his servants to a corresponding measure of liberality, we earnestly commend it to the goodwill, the assistance, and the prayers of all the members of our Church.

W. Cantuar.
J. G. Armagh.
C. J. London.
E. Dunelm.
C. Winton.
C. Bangor.
G. Rochester.
E. Llandaff.
J. H. Gloucester and Bristol.

J. Ely.
E. Sarum.
E. Norwich.
T. Hereford.
J. Lichfield.
C. St. David's.
P. N. Chichester.
R. Derry and Raphoe.
T. V. Sodor and Man.

We, the undersigned, desire to express our concurrence in the foregoing declaration:—

E. Ebor.
R. Dublin.
G. H. Bath and Wells.
J. Lincoln.
W. St. Asaph.
H. Carlisle.
J. B. Chester.
R. Oxford.
H. Exeter.

C. T. Ripon.
G. Peterborough.
H. Worcester.
R. P. Clogher.
J. Elphin.
R. Down and Connor.
Stephen Cashel.
Charles Meath.

MARRIED,

On the 2d inst., at St. Luke's Church, by the Rev. Dr. Lyell, MR. JAMES W. COE, to MISS ESTHER MERWIN, daughter of Col. Asher Merwin, of Bloomville, Delaware Co., N. Y.

CALENDAR.

AUGUST.

15. Tenth Sunday after Trinity.
22. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
29. Twelfth Sunday after Trinity.

SEPTEMBER.

5. Thirteenth Sunday after Trinity.
12. Fourteenth Sunday after Trinity.
15, 17, 18. } Ember days.
19. Fifteenth Sunday after Trinity.
21. St. Matthew the Apostle.
26. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.

DIOCESAN-RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Columbia county. Eighth Sunday after Trinity, August 1, confirmed 9 in a chapel fitted up in the Academy at Clermont.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Tenth Sunday after Trinity, August 15, Hudson, *Columbia county.* Institution A. M., Confirmation P. M. Tuesday, 17, Christ Church, Poughkeepsie, *Dutchess county.* 18, Pleasant Valley. 19, Lithgow. Saturday, 21, Patterson, *Putnam county,* Ordination A. M., Confirmation P. M.

Eleventh Sunday after Trinity, August 22, Pawlings, *Dutchess county.* St. Bartholomew the Apostle Tuesday, 24, North Salem, *Westchester county.* 25, Somers. 26, Bedford. Saturday, 28, Whiteplains,

Twelfth Sunday after Trinity, August 29, A. M., Rye; 4 P. M., Mamaroneck. 30, New Rochelle. 31, Eastchester. September 1, Westchester. 2, Morrisania.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, *New York.*

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Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

ST. PAUL'S CHAPEL.

COLLECTION FOR THE PROT. EPIS. TRACT SOCIETY.

On Sunday morning an opportunity will be presented to Episcopalians to aid in replenishing the exhausted treasury of this society, and enable an increase in the number and extended distribution of the Valuable Tracts of the "Church of the Living God, the pillar and ground of the truth."

—

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A stated meeting of the Board of Managers will be held in the Sunday School Room of St. John's Chapel, on Monday Evening next the 16th inst. at a quarter before 8 o'clock.

WM. A. DUNCAN, *Recording Secretary.*

August 14, 1841.

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From an annual subscriber, $5. From St Luke's ch, Richfield, $7 63, and from St John's ch, Exeter, Rev John Hughes, for Education and Missionary Fund, $3 37. From St Paul's ch, Tompkinsville, Rev Wm Walton, rector, for Education Fund, $17 15. From "A Friend to Missions of the New York Diocese," for Missionary Fund, $5. Total amount, $33 15.

C. N. S. ROWLAND, Treasurer,
August 11, 1841. 55 Water street.

—

CITY MISSION.

The Treasurer of the N Y P E City Mission Society acknowledges the receipt of the following sums since July 12:

From a parishioner of St Mark's Church, by Dr Anthon, $100; From Mr S Averigg, 5; Miss E Banker, 5; G Brook, 5; Mrs John Webb, 2; J F De Peyster, 25; R B Minturn, 50.

LEWIS PHILLIPS, Treasurer,
Aug. 12. 54 Wall street.

—

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

Through the hands of B. Howard, Esq. Receiving Agent, Monthly Missionary Meeting, Free Chapel, Boston, collection, $5; An Individual, Christ's ch, Andover, for Africa, $2; Sunday School, St Paul's ch, Boston, part payment of pledge for support of four children at African Mission, $34; A family at Saccarappa, for Africa, $5; Missionary Society of Theological Seminary, Alexandria, D C, collection in St George's ch, Fredericksburg, Va, one half, $32; St John's ch, St John's, Toland, S C, R La R, thro' H Trescott, Esq, Rec. Agent, $21 87; B Y 6; T M C C, $5, M I V, $5, M I, $5, collection, $5, S C $5; col'd communicants, $1 6—all by Rev Thos J Young—30 81; Rev C E Leverett, Edisto, thro' Rev Mr Barnwell, for Texas, $16—Mrs L. for Africa, $20—36; Members ch, Edisto, for Texas, $25—for Greece, $25—50; Church Offerings, St Michael's, thro' Rev P Trapier, $65; thro' Bp Gadsden, St Philip's, for Texas $10,—Africa $31—Marden $16—Greece $3—$60.

J. SMYTH ROGERS, Treasurer.

New York, August 10, 1841.

CHURCH DEPOSITORY,

28 ANN-STREET.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending August 12, from the following individuals, viz.

H. W. Scovell, Lockport; R S H George, Phila; Charles Stimpson, Boston; Rev I V Van Ingen, Greene; P M at Russellville, Ky; A E Miller, Charleston, S C; Rev Henry Tullidge, Erie, Pa, with remit; Rev G L Foote, Roxbury, Conn, with remit.

Packages have been forwarded from the Depository during the week ending August 12, as follows:

To R S H George, Phila, per Union Line; Belknap & Hamersly, Hartford, Con, per steamer Bunker Hill; L H Young, New Haven, Conn, per steamer Belle; C Foote, Bridgeport, Conn, per steamer Croton; Rev G L Foote, Roxbury, care of Rev C Huntington, New Milford, Con, per steamer Nimrod; Rev P A Proal, D D, Utica, by towboat Henry; Messrs Page & Priest, Little Falls, Herkimer co, per canal boat Mediator; Rev D I Burger, Cohoes, care of Mr Chadwick, sent to Mr Johnson, Greenwich-street.

* ORGAN MANUFACTORY,

ANTHONY-STREET, NEW YORK.

THE large Organ for the German Reformed Church, York, Pa, is just completed, and will remain for exhibition a few days.

Parties about erecting Organs in their churches, and the Public, are respectfully invited to call and examine it.

Organs either for church or parlor, constantly manufacturing, of superior construction and tone, and at reasonable prices. Aug. 14—1t.

THE subscriber proposes to receive into his family eight young gentlemen. His principal object is the education of his own sons, on a plan which will unite in as great a degree as practicable the advantages of public and private tuition. As it will be his aim to constitute his pupils, as far as possible, members of his family, it is hoped that they will experience in his house all the comforts, and be enabled to cultivate the graces and charities, of home; while the variety of tempers and tastes to be expected among eight or ten young persons, will afford room for that spirit of self-sacrifice and self-control, and the development of those feelings which go to the formation of character. It is the intention of the subscriber to employ the best masters in the various branches of the most liberal education; he will himself be present during the time of their attendance, and will also assist his pupils in their preparations for their several instructors; the English department he will make his own peculiar charge. Upon the great subject of the religious training of the young persons entrusted to his care, the subscriber believes that he can give to a parent no surer guarantee than that they will share equally with his own children in his earnest, however imperfect, efforts and prayers to bring them up in the "nurture and admonition of the Lord."

SMITH PYNE.

For further particulars, inquiry may be made of the Rev. Smith Pyne, Eleventh-street, near 5th Avenue; of Charles King, Esq., office N. Y. American; or of Dr. Smyth Rogers, at the office of the Contributionship Insurance Co., Wall-street. Aug 14 tf

CHURCH MUSIC.

JUST PUBLISHED, AND FOR SALE BY
J. A. SPARKS, No. 111 NASSAU-STREET,
A "MORNING SERVICE," VIZ.
TE DEUM AND JUBILATE, (IN A.)
BY WM. BOYCE, MUS. DOCT. Circ. 1760,
Adapted to the Liturgy of the Protestant Episc. Church in the United States.
With an easy arrangement for the ORGAN or PIANO FORTE, and an Explanatory PREFACE.
BY EDWARD HODGES, MUS. DOCT.
Director of the Music of Trinity Church, New York.

The work contains 18 quarto pages, with a handsomely engraved title-page. It is printed on the best music paper, and suitable in form to bind with other music.

Price 75 cents. A deduction of 25 per cent. will be allowed to Choirs taking ten or more copies.

The trade will be supplied on liberal terms.

The patronage of the admirers of the *highest order* of Church Music is respectfully solicited.

August 14—tf

THE COLLEGIATE SCHOOL,
115 Franklin-street,

WILL be opened after the vacation, on Monday, August 30th.

Circulars can be obtained at the Bookstores of R. Carter, corner of Canal and Mercer-streets, and of P. Leavitt, 14 John-street.

FORREST & MULLIGAN.
Aug. 14—6t.$ Principals.

BARROW'S SERMONS AND EXPOSITORY TREATISES.

A FRESH SUPPLY just received, of the new and remarkably cheap edition of the Sermons and Expository Treatises of Isaac Barrow, D. D. 2 vols. 8vo.

"Barrow may be considered the chief of the latitudinarian divines. Bishop Heber, speaking of Hooker, Taylor, and Barrow, thus distinguishes them:—'Of such a triumvirate, who shall settle the pre-eminence? —the first awes most, the second convinces most, the third delights and persuades most. To Barrow the praise must be assigned of the closest and clearest views, and of a taste the most controlled and chastened.'"

For sale by the Importers,
D. APPLETON & CO.,
Aug. 14. 200 Broadway.

CATALOGUE OF ENGLISH BOOKS.

THE subscribers have just issued their *Catalogue of English Books*, in the several departments of Literature, (methodically arranged with critical notes.) It will be found to contain many valuable reprints of the works of the early English Divines. Also, those of more modern date. The attention of Ministers, Students, &c., is respectfully invited to an examination of its contents.

D. APPLETON & Co
Aug. 14. 200 Broadway.

CLASSICAL AND ENGLISH EDUCATION.

REV. MR. WATERS, Rector of Trinity Church, Lenox, Mass., is desirous of taking three or four young lads into his family, with the design of giving them a thorough course of Classical as well as English Education.

Lenox, as a place of residence, is highly reputed for the healthfulness of its climate, the beauty of its natural scenery, and for a moral and enlightened tone of society. It is very easy of access by the Hudson and Berkshire Rail Road.

REFERENCES.
Rev. J. M. Wainwright, D. D., 10 Hubert st., N.Y.
Rev. M. Eastburn, D. D., 5 Mercer street, "
Rev. E. Y. Higbee, 159 Chambers street. "
Rev. B C. Cutler, 1 Sands street, Brooklyn.
July 24—11t$

NEW SUNDAY SCHOOL LIBRARY BOOKS.

JUST PUBLISHED by the GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION:

FRANCIS LUCAS, or, "THY VOWS ARE UPON ME," by the author of "Life of Moses," "Adversity a Blessing," "Sarah Wolston," &c., &c., 132 pp. 18mo., with beautiful Frontispiece—fine muslin.

CALENDAR OF SCRIPTURE LESSONS FOR THE YOUNG—July—December, 1841, inclusive.—Price two dollars and fifty cents per hundred.

VISITS TO AUNT CLEMENT, or *Conversations on the Connexion between the Old and New Testaments.* 172 pages 18mo, fine muslin.

IN PRESS,

And will be issued shortly, The FESTIVALS AND FASTS OF THE CHURCH. *Especially designed for the use of young persons.*

A BOOK FOR BEGINNERS, or A HELP TO YOUNG COMMUNICANTS, that they may be fitted for the Holy Communion, and receive it with profit. By Bp. Patrick.

Orders may be addressed to
JOHN W. MITCHELL, *Treasurer,*
or DANIEL DANA, JR., *Agent,*
Church Depository, 28 Ann street.
Aug. 7. tf

VALUABLE OLD BOOKS ON ECCLESIASTICAL HISTORY, THEOLOGY, &c.

FOR SALE by BARTLETT & WELFORD, at their Antiquarian Bookstore and Repository for Standard Literature,
229 BROADWAY,
Under the American Hotel.

I.	Dupin Nouvelle Bibliotheque des Auteurs Ecclesiastiques,—20 tom. 4to. bound in 7—vellum, fine copy. Price	$21 00
II.	Cressey's Church History of Brittany, from the beginning of Christianity to the Norman Conquest. 1 vol. plates, large paper, rare.	10 00
III.	Heylyn's Life and Death of Archbishop Laud. plates.	5 00
IV.	Reliquiæ Baxterianæ, or Mr. Richard Baxter's Narrative of the most memorable events of his Life and Times. Edited by Matthew Sylvester. pl. portrait.	7 50
V.	Le Neve's Fasti Ecclesiæ Anglicanæ, or Regular Succession of the Dignitaries of the Church. Id.	5 00
VI.	Lenfant's History of the Council of Constance, translated into English, 2 vols. 4to. plates.	8 00
VII.	Wood's, (Anthony A.) Athenæ Oxonienses, or Exact History of the Writers, &c., educated at Oxford. 2 vols. pl. fine copy in calf.	8 00
VIII.	The Theological Works of Dr. Edward Pococke. Edited by Leonard Twells. 2 vols. pl.	10 00
IX.	Œuvres Complettes de Bossuet Eseque de Meaux. 12 vols. royal 8vo.	20 00
X.	The Life of James Usher, Lord Archbishop of Armagh, with a collection of his letters, &c., by Dr. Richard Parr. pl.	5 00
XI.	Dr. Henry Hammond's Sermons and Discourses. fol.	4 00
XII.	Dr. John Scott's Whole Works, including his Christian Life, &c. 2 vols. pl.	7 50

(*To be continued.*)

The above are selected from *Bartlett & Welford's* recent catalogue of *Ancient and Modern Books*, containing nearly 4000 articles of interest and value in all branches of literature, with the prices affixed.

N. B. The publications of the Clarendon Press, and other Standard Episcopal Theological Books, constantly for sale at the lowest prices.

July 31.

TRACTS FOR THE TIMES,
NO. 90.

JUST published, and for sale at this office, pp. 86, price 37½ cents, or three copies for $1. Orders, enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

J. A. SPARKS, 111 Nassau street.
June 26. tf

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder*, Anthony-st, next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. Aug. 7.—yly.

POETRY.

From the British Magazine.

SUGGESTED BY A PASSAGE IN A PAROCHIAL SERMON BY THE REV. J. H. NEWMAN.

"Wherever faith in CHRIST is, there is CHRIST himself. He said to Martha, 'Believest thou this?' Wherever there is a heart to answer, 'LORD, I believe,' there CHRIST is present."

LORD! in the hour of youth and glee,
When light the heart, the spirits free;
Or, 'mid the restless throng of men,
The sob'ring thought be with us then,—
Thy watchful eye is there!

LORD! as the tide of life runs on,
And youth, and mirth, and glee are gone;
When the heart sinks in care or grief,
Be ours the soothing, blest relief,—
Thy strength'ning hand is there!

LORD! when around the flood-gates burst
Of sin, in all her shapes accurst;
When to despair the soul is fain,
Then may the heavenly word sustain—
Thine aiding grace is there!

LORD! when the bursting, anguished heart
Thou callest from dearest ties to part,
E'en from the grave shall spring the balm
Our bleeding, throbbing breasts to calm,—
Thou weepest with us there!

LORD! in the hour of weary age,
When we look back on life's dark page,
How sad—how bitter—were the tears
Poured vainly o'er the guilty years,—
Wert thou not with us there?

LORD! on the couch of sickness laid,
While round us lowers the valley's shade,
Yet through its gloom thy form we see,
The ONWARD step but leads to Thee,—
We know that Thou art *there!*

LORD! when the eternal gates unclose,
When the blast breaks the grave's repose,—
How might the sinner lift his gaze
To the dread, world-destroying blaze,
Didst *Thou* not meet it there?

LORD! while our earthly course we run,—
LORD! when that changeful course is done,—
LORD! when Thy word the tomb hath riven,
Be it our bliss, on earth, in heaven,
That Thou art with us there!

F. M. H.

From Bp. Mant's History of the Church of Ireland.

STATE OF THE IRISH CHURCH AT THE RESTORATION OF THE MONARCHY IN 1660.

Thus the Episcopate of the Church of Ireland was again completed, consisting of four archbishops, and seventeen suffragans, or twenty-one prelates in the whole; and so it continued for the next one hundred and seventy years, with but few, and those not very material, modifications, of which the principal were, that, in the year 1662, the administration of the small diocese of Dromore, adjacent to those of Down and Connor, was intrusted to Bishop Taylor, "on account of his virtue, wisdom, and industry," but was restored on his death in 1667 to the station of a distinct see; and that of Cloyne, which was now, in 1661, united to Cork and Ross, was again separated from them in 1678, and so continued for the above-mentioned period of one hundred and seventy years.

The Church, however, in this her renovated state, was opposed by powerful and determined antagonists; the same who had brought her to the brink of temporal ruin, and who were not likely to regard her restitution and recovery with complacency.

On one side were the Popish separatists, the members of the Church of Rome in Ireland, who were banded together by all their old obligations of Papal supremacy, priestly domination, inveterate peculiarities of belief and practice, national as well as religious antipathies; irritated moreover by a consciousness of the barbarities which they had lately inflicted on the Church of Ireland in the persons of her people; by a sense of their own recent defeat, and of the loss which they had sustained in the conflict, both of ecclesiastical ascendency, and of temporal property and prosperity; and by the anticipation of being enabled, perhaps, on some future more fortunate occasion, to assert their national superiority, to claim their alienated possessions, and to wreak a still more formidable vengeance upon those by whom they had been despoiled of what they fondly cherished in their memories as their ancient and hereditary rights.

It was no slight task for the Church to stand her ground against these opponents; to have succeeded in making an inroad into their territories, and attaching any of them to her cause, appears hardly possible. Speculation, indeed, upon such cases, is easy. Upon the basis of fancied analogies, corresponding, perhaps, in two or three particulars, but separated from each other by many more, we may satisfy ourselves with raising an imaginary structure, as if the cases of Wales or of the Norman isles were generally applicable to the condition of Ireland. Or from a few particular instances, attended by circumstances peculiarly favorable, we may be pleased with drawing a general conclusion; as in reasoning from Bishop Bedell's partial success to the universal conversion of the people. (Heber's Life of Taylor, p. cxix.) In truth, much perplexity attends every view of this important question. And the problem still remains to be solved, whether at all, and by what means, could the Church of Ireland, at the Restoration, have succeeded in overcoming the numerous and powerful prepossessions of the Romish population of the country under the dominion of their hierarchy, and attaching them to a purer profession of religion.

Of the attention bestowed by the governors of the Church on this evil, and of their solicitude to provide a remedy, there exists a palpable and permanent testimony in a celebrated work of one of the most eminent of their body; for the *Dissuasive from Popery* was at this time composed by Bishop Jeremy Taylor, in compliance with the earnest entreaties of his Episcopal brethren. And it stands, and ever will stand, an imperishable monument, amongst many others, of the intellectual powers and theological treasures of its illustrious author, and is, at the same time, an incontrovertible historical record of the sense entertained by his brethren in the Episcopate, as well as by himself, of the duty imposed on them by the growing numbers and strength of the emissaries of the Church of Rome, "to run to arms, I mean," he says, to the weapons of our warfare, to the armor of the Spirit, to the works of our calling; and to tell the people of their peril, to warn them of the enemy, and to lead them in the ways of truth, and peace, and holiness; that, if they would be admonished, they might be safe; if they would not, they should be without excuse, because they could not say but the prophets have been amongst them." (Preface to the Dissuasives from Popery.)

It is as a document in proof of the sentiments and wishes of the Church of Ireland at that period, as to working a change in the religious character of the deluded Romanists of the country, that this work has been noticed. A discussion of the merits of the composition would withdraw us too far from our immediate subject; but it may be incidentally remarked, that if "this discourse be too long and too learned to penetrate among the mountains and into the cottages," as judged by Bishop Taylor's excellent biographer, Bishop Heber, yet, in the judgment of the same eminent writer, "as furnishing the agents in the work of conversion with arguments adapted alike to the ignorant and the learned; with zeal increased in proportion to their own knowledge of the importance of the truths which they conveyed. And with that celestial armory of spiritual weapons, which his admirable knowledge of Scripture has supplied, it might have itself been a source of light to thousands; a means, in GOD's hand, of drying up the waters of bitterness, and removing the greatest obstacle which has existed to the peace and prosperity of the empire." (Heber's Life of Taylor, p. cxxii.)

As an historical document, also, this "Preface" of Bishop Jeremy Taylor is in another respect conducive to our purpose; namely, as supplying an authentic exposition of the condition of the Irish Papists, as presented to the actual observation of so intelligent and able a witness. Of the religious belief and practices of those, who were trained in the profession of that which they were instructed to hold "as the only true religion," the author of the *Dissuasive from Popery* has bequeathed to us the following description:

"We have observed amongst the generality of the Irish such a declension of Christianity, so great credulity to believe every superstitious story, such confidence in vanity, such groundless pertinacity, such vicious lives, so little sense of true religion and the fear of GOD, so much care to obey the priests, and so little to obey GOD; such intolerable ignorance, such foul oaths and manners of swearing, thinking themselves more obliged by swearing on the Mass-book than the four Gospels, and St. Patrick's Mass-book more than any new one; swearing by their father's soul, by their gossip's hand, by other things which are the product of those many tales that are told them; their not knowing upon what account they refuse to come to church, but only that now they are old, and never did, or their countrymen do not, or their fathers or grandfathers never did, or that their ancestors were priests, and they will not alter from their religion; and, after all, can give no account of their religion, what it is, only they believe as their priest bids them, and go to mass, which they understand not, and reckon their beads to tell the number and the tale of their prayers, and abstain from eggs and flesh in Lent, and visit St. Patrick's well, and leave pins and ribbons, yarn or thread, in their holy wells, and pray to GOD, St. Mary and St. Patrick, St. Columbanus and St. Bridget, and desire to be buried with St. Francis's cord about them, and to fast on Saturdays in honor of our Lady.

"These, and so many other things of like nature, we see daily, that we, being conscious of the infinite distance which these things have from the spirit of Christianity, know that no charity can be greater than to persuade the people to come to our churches, where they shall be taught all the ways of godly wisdom, of peace and safety to their souls; whereas, now there are many of them that know not how to say their prayers, but mutter, like pies and parrots, words which they are taught, but not pretend to understand."

The bishop then proceeds to give one particular instance of their miserable superstition and blindness.

"I was lately," he relates, "within a few months very much troubled with petitions and earnest requests for the restoring a bell, which a person of quality had in his hands in the time of, and ever since, the late rebellion. I could not guess at the reasons of their so great and violent importunity; but told the petitioners, if they could prove that bell to be theirs, the gentleman was willing to pay the full value for it, though he had no obligation to do so, that I know of, but charity. But this was so far from satisfying them, that still the importunity increased, which made me diligently inquire into the secret of it. The first cause, I found, was, that a dying person in the parish desired to have it rung before him to church, and pretended he could not die in peace if it were denied him; and that the keeping of that bell did anciently belong to that family, from father to son. But, because this seemed nothing but a fond and unreasonable superstition, I inquired further; and at last found that they believed this bell came from heaven, and that it used to be carried from place to place, and to end controversies by oath, which the worst men durst not violate, if they swore upon that bell, and the best men amongst them durst not but believe him; that if this bell was rung before the corpse to the grave, it would help him out of purgatory; and that, therefore, when any one died, the friends of the deceased did, whilst the bell was in their possession, hire it for the behoof of their dead, and that by this means that family was in part maintained.

"I was troubled," continues the bishop, "to see under what spirit of delusion these poor souls do lie; how infinitely their credulity is abused; how certainly they believe in trifles, and perfectly rely on vanity, and how little they regard the truths of GOD, and how not at all they drink of the waters of salvation. For the numerous companies of priests and friars amongst them take care they shall know nothing of religion but what they design for them; they use all means to keep them to the use of the Irish tongue, lest, if they learn English, they might be supplied with persons fitter to instruct them. The people are taught to make that, also, their excuse for not coming to our churches, to hear our advises, or converse with us in religious intercourses, because they understand us not, and they will not understand us, neither will they learn that they may understand and live. And this and many other evils are made greater and more irremediable, by the affrightment which their priests put upon them by the issues of their ecclesiastial jurisdiction, by which, they now exercising it too publicly, they give them laws, not only for religion, but even for temporal things, and turn their proselytes from the mass, if they become farmers of the tythes from the minister or proprietary without their leave."

Some observations follow, indicating the character of the religion thus prevailing, as an instrument of political, as well as of religious, partizanship.

"I speak that which I know to be true, by their own confession and unconstrained and uninvited narratives: so that, as it is certain that the Romish religion, as it stands in distinction and separation from us, is a body of strange propositions, having but little relish of true and pure Christianity, as will be made manifest, if the importunity of our adversaries extort it; so it is here amongst us a faction and a state-party, and design to recover their old laws and barbarous manner of living, a device to enable them to dwell alone, and to be 'populus unius labii,' a people of one language, and unmingled with others. And if this be religion, it is such an one as ought to be reproved by all the severities of reason and religion, lest the people perish, and their souls be cheaply given away to them that make merchandise of souls, who were the purchase and price of CHRIST's blood."

The truth appears to be, that at the time in question, as well as other times, the cause of the bondage of "the poor deluded Irish" was the domination of the Popish hierarchy and priesthood, who "shut up the kingdom of heaven against men." And accordingly Bishop Taylor subjoins a charitable and humble prayer to GOD, "to accept and bless his well-meant labor of love; and that, by some admirable ways of his Providence, He will be pleased to convey to them the notices of their danger and their sin, and to deobstruct the passages of necessary truth to them; for we know," he says, "the arts of their guides, and that it will be very hard that the notice of these things shall ever be suffered to arrive to the common people; but 'that which hinders will hinder, until it be taken away.' However, we believe and hope in GOD for remedy."

With these her old opponents on one side, on the other there were not wanting those who had no less animosity to the Church, though of recent introduction. These were the Protestant dissenters and separatists; in doctrine, absolute predestinarians, espousing the Calvinistic system in all its fearful enormity; in their notions of Church polity anti-episcopal; in their modes of religious worship anti-liturgical: whether English commonwealth's men, settled under the protection of the usurping government for the most part in the neighborhood of Dublin; or Scottish Covenanters, who had passed over from the opposite coast, and taken possession of the parishes in the more northerly parts.

Of these, some had probably settled in Ireland in the early part of the century, and had either continued there, in a persevering separation from the Church, without interruption; or, after a temporary withdrawal to Scotland, had returned with their prepossessions in favor of the Presbyterian discipline and worship, confirmed by intercourse with its original professors. Others in the capacity of chaplains had attended the Scotch regiments, which were sent to Ireland during the rebellion. Others had been commissioned by the Assembly of Scotland to establish themselves in Ulster: and others had spontaneously accepted invitations from particular congregations. Connected, however, by common antipathy to the ecclesiastical polity of England and Ireland, and devoted to their peculiar views, for the maintenance of which they were solemnly pledged by what they fondly deemed a sacred, though in truth an irreligious and illegal engagement, but which were essentially at variance with the constitution and principles of the Church, these men afforded a discouraging prospect to her members, especially to her governors, personally obnoxious as the latter were to these gainsayers, but whose duty it nevertheless was to maintain and extend her polity, her doctrines, and her ordinances.

REV. DR. COKE TO WM. WILBERFORCE, ESQ.

At Samuel Hague's, Esq.
Leeds, April 14, 1813.

Dear and highly respected Sir,

A subject which appears to me of great moment lies much upon my mind; and yet it is a subject of such a delicate nature, that I cannot venture to open my mind upon it to any one, of whose candor, piety, delicacy, and honor, I have not the highest opinion. Such a character I do indubitably esteem you, sir; and as such, I will run the risk of opening my whole heart to you upon the point.

For at least twelve years, sir, the interests of our Indian empire have lain very near my heart. In several instances I have made attempts to open a way for missions in that country, and even for my going over there myself. But every thing proved abortive.

The prominent desire of my soul, even from my infancy, (I may almost say,) has been to be useful. Even when I was a Deist for part of my time at Oxford, (what a miracle of grace!) usefulness was my most darling object. The LORD has been pleased to fix me for about thirty-seven years on a point of great usefulness. My influence in the large Wesleyan connection, the introduction and superintendence of our missions in different parts of the globe, and the wide sphere opened to me for the preaching of the Gospel to almost innumerable large and attentive congregations, have opened to me a very extensive field for usefulness. And yet I could give up all for India. Could I but close my life in being the means of raising a spiritual Church in India, it would satisfy the utmost ambition of my soul here below.

I am not so much wanted in our connection at home as I once was. Our committee of privileges, as we term it, can watch over the interests of the body, in respect to laws and government, as well in my absence as if I was with them. Our missionary committee in London can do the same in respect to missions; and my absence would only make them feel their duty more incumbent upon them. Auxiliary committees through the nation (which we have now in contemplation) will amply supply my place in respect to raising money. There is nothing to influence me much against going to India, but my extensive sphere for preaching the Gospel. But this, I do assure you, sir, sinks considerably in my calculation, in comparison of the high honor (if the Lord was to confer it upon me in His Providence and grace) of beginning or reviving a genuine work of religion in the immense regions of Asia.

Impressed with these views, I wrote a letter about a fortnight ago to the Earl of Liverpool. I have either mislaid the copy of it, or destroy. it at the time, for fear of its falling into improper hands. After an introduction, drawn up in the most delicate manner in my power, I took notice of the observations made by Lord Castlereagh in the House of Commons, concerning a religious establishment in India connected with the established church at home. I then simply opened my situation in the Wesleyan connection, as I have stated it to you, sir, above. I enlarged on the earnest desire I had of closing my life in India, observing that if his Royal Highness the Prince Regent and the government should think proper to appoint me their Bishop in India, I should most cheerfully and most gratefully accept the offer. I am sorry I have lost the copy of the letter. In my letter to Lord Liverpool, I observed, that I should, in case of my appointment to the Episcopacy of India, return most fully and faithfully into the bosom of the established Church, and do every thing in my power to promote its interests, and would submit to all such restrictions in the fulfilment of my office, as the government and the bench of bishops at home should think necessary—that my prime motive was to be useful to the Europeans in India; and that my second (though not the least) was to introduce the Christian religion among the Hindoos by the preaching of the Gospel, and perhaps also, by the establishment of schools.

I have not, sir, received an answer. Did I think that the answer was withheld, because Lord Liverpool considered me as acting very improperly by making the request, I should take no further step in the business. This may be the case; but his Lordship's silence may arise from other motives: on the one hand, because he did not choose to send me an absolute refusal; and, on the other hand, because he did not see it proper, at least just now, to give me any encouragement. When I was in some doubt this morning whether I ought to take the liberty of writing to you, my mind became determined on my being informed about three hours ago, that in a letter received from you by Mr. Hey, you observed that the generality of the House of Commons were set against granting any thing of an imperative kind to the Dissenters or Methodists in favor of sending missionaries to India. Probably I may err in respect to the exact words which you used.

I am not conscious, my dear respected sir, that the least degree of ambition influences me in this business. I possess a fortune of about 1200*l.* a-year, which is sufficient to bear my travelling expenses, and to enable me to make many charitable donations. I have lost two dear wives, and am now a widower. Our leading friends through the connection receive me and treat me with the utmost respect and hospitality. I am quite surrounded with friends who greatly love me; but India still cleaves to my heart. I sincerely believe that my strong inclination to spend the remainder of my life in India originates in the Divine Will, whilst I am called upon to use the secondary means to obtain the end.

I have formed an intimate acquaintance with Dr. Buchanan, and have written to him to inform him that I shall make him a visit within a few days, if it be convenient. From his house I intend, *Deo volente*, to return to Leeds for a day, and then to set off next week for London. The latter end of last November I visited him before, at Moat Hall, his place of residence, and a most pleasant visit it was to me, and also to him I have reason to think. He has been, since I saw him, drinking of the same bitter cup of which I have been drinking, by the loss of a beloved wife.

I would just observe, sir, that a hot climate peculiarly agrees with me. I was never better in my life than in the West Indies, during the four visits I made to that archipelago, and should now prefer the torrid zone, as a climate, to any other part of the world. Indeed, I enjoy in this country, though sixty-five years of age, such an uninterrupted flow of health and strength as astonishes all my acquaintance. They commonly observe that they have perceived no difference in me for these last twenty years.

I would observe, sir, as I did at the commencement of my letter, that I throw myself on your candor, piety, and honor. If I do not succeed in my views of India, and it were known among the preachers that I had been taking the steps that I am now taking, (though from a persuasion that I am in the Divine Will in so doing,) it might more or less affect my usefulness in the vineyard of my LORD, and that would very much afflict me. And yet, notwithstanding this, I cannot satisfy myself without making some advances in the business.

I consider, sir, your brother-in-law, Mr. Stephen, to be a man of eminent worth. I have a very high esteem for him. I know that his yea is yea, and what he promises he certainly will perform. Without some promise of confidence he might (if he were acquainted with the present business) mention it to Mr. ——, with whom, I know, Mr. Stephen is acquainted. If Mr. —— were acquainted with the steps I am taking, he would, I am nearly sure, call immediately a meeting of our committee of privileges, and the consequence might be unfavorable to my influence, and consequently to my usefulness among the Methodists. But my mind must be eased. I must venture this letter, and leave the whole to God, and under Him, sir, to you.

I have reason to believe that Lord Eldon had, (indeed I am sure of it,) and probably now has, an esteem for me. Lord Sidmouth, I do think, loves me. Lord Castlereagh once expressed to Mr. Alexander Knox, then his private secretary in Ireland, his very high regard for me: since that time I have had one interview with his lordship in London. I have been favored on various occasions with public and private interviews with Lord Bathurst. I shall be glad to have your advice whether I should write letters to those noblemen, particularly to the two first, on the present subject; or whether I had not better suspend every thing, and have the pleasure of seeing you in London. I hope I shall have that honor. I shall be glad to receive three or four lines from you, (don't write unless you think it may be of some immediate importance,) signifying that I may wait on you immediately on my arrival in London.

I have the honor to be, with very high respect,
My dear Sir, your very much obliged,
very humble, and very faithful servant,
T. COKE.

OPPORTUNITIES OF THE YOUNG.

Young persons little know what many of their elders would give to have it now in their power to set out well, and to begin the day of life afresh. They little know how these self-accusers look back upon the neglected seed-time as some bright paradise which they have madly forfeited and thrown away. With such a knowledge, the young would require no other monitor. But though they cannot experimentally ascertain the depths of these sighings, and vain regrets, yet surely they should believe the testimony of those who tell them, even weeping, that they have continual sorrow and heaviness in their hearts; and that they feel more, far more, than even these confessions can express. To think they now hold in their hands that jewel which so many would esteem it far above all the treasures of the earth once more to call their own;—and that that jewel once cast from them never can be recovered;—to think that the eyes of GOD and of their Saviour, of angels of light, and saints in bliss, and friends and relatives now in glory are upon them;—that this cloud of witnesses encompass them, and are intent to see that they start to advantage, and perform successfully the earlier stages of their race for heaven;—surely such thoughts cannot but fire the youthful breast with high resolves, and nerve the youthful candidate with new determination, and new strength, to gain the prize of an incorruptible crown!—*Rev. H. Woodward.*

PURSUIT OF PLEASURE.

We smile at the ignorance of the savage who cuts down the tree in order to reach its fruits; but the fact is, that a blunder of this description is made by every person who is over eager and impatient in the pursuit of pleasure. To such the present moment is as every thing, and the future as nothing: he borrows therefore from the future at a most usurious and ruinous interest; and the consequence is, that he finds the tone of his best feelings impaired, his self-respect diminished, his health of mind and body destroyed, and life reduced to its very dregs, at a time when, humanly speaking, the greater portion of its comforts should be still before him.—*Bishop Shuttleworth.*

JOURNALS OF GENERAL CONVENTIONS.

THE subscriber proposes to publish by subscription the Journals of the General Conventions of the Protestant Episcopal Church in the United States, from its first organization to the present time. As it will be attended with great expense, no one would probably be induced to undertake their publication, unless orders are previously received for the work in the form of subscriptions. The liberality and promptitude with which Episcopalians have recently encouraged the subscriber, inclines him to believe his friends of the Church will again respond to him in a corresponding tone of good will and patronage.

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THIRD. It will also contain a Commentary on the Canons, similar in character to that of the Rev. Dr. Hawks in the Church Record; and Statistical Tables, showing the Progress and Increase of the Protestant Episcopal Church in the United States—particularly of the Clergy; and the Means for Christian, Classical, and Theological Education. In the latter will be found an account of our Theological Seminaries, Colleges, High Schools, and Eleemosynary Endowments for the support of the Church.

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Editors of Periodicals in the Church friendly to the undertaking, and it is presumed all will be, are respectfully requested to give notice thereof, as they shall think proper; and all who will give the above an insertion for a few months in their advertising columns, will be entitled to a copy of the work when published.

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July 24th.

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Brooklyn, June 5, 1841.

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May 22. tf.

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December 5—tf.

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March 6—tf

THE CHURCH ALMANAC FOR 1842,

WILL be published in September next, by the Protestant Episcopal Tract Society. Secretaries of Conventions, and of the various Church Institutions, and the Officers of Literary Institutions conducted on Church Principles, will confer a favor by forwarding their last Journals and Catalogues, and by furnishing such information as they may deem valuable for insertion.

Address "The Church Almanac," 28 Ann street, New York. Early orders are respectfully solicited.—Price Four Dollars per Hundred, or Thirty Dollars per Thousand. May 29.

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